THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

SONNET.

Flowers have a language—every perfumed cup
Upturned, with dew-drops trembling on its brim,
When the gay lark, warbling her matin hymn,
Leaves her low nest, and soars exulting up
To cloud-built palaces in summer skies:
And when their heads are droop'd at sultry noon,
Or leaves close folded 'neath the placid moon,
While stars watch o'er them with their myriad eyes:
Flowers have a language—to the heart they speak—
"Why trust ye not your heavenly Father's care,
Oh ye of soul so faint, and faith so weak,
Are ye less valued than the lilies fair?
God robes in beauty flowers that turn to dust,
Ye are immortal—why his love distrust?

American Monthly.

COMMUNICATIONS.

For the Churchman.

The Christian Examiner for November 1838. Article IV. "The Claims of Episcopacy Examined," *being the Dudleian Lecture delivered in the Chapel of Harvard University,* May 9, 1838. By the Rev. George R. Noyes.

In England, where they were in a minority, the Puritans were such fierce decriers of learning, that South had to furbish up his wit for that famous answer to them, "True God has no need of human learning; but if he needs not human learning, still less does he need human ignorance." As soon as they came this side of the water, they saw, as the Jesuits have always done, that to control the education of a country was the best of all pioneering methods to obtain its government, or the best of all preserving methods for keeping it, if obtained, and so they became most devoted patrons of education.

In England too, they had been the loudest and most vehement declaimers against the universities; because they were found to be citadels of strength for the faith of the prevailing party, and especially were they (their descendants there copy them, most faithfully, to the present day) unsparingly clamorous against those university foundations, which by their statutes required those who enjoyed their benefits to disseminate the doctrines of Episcopacy in full particularity. But in respect to universities and their foundations, they pursued in *New* England a policy as widely different as their *new* geographical longitude demanded. One of the first things thought of was a university, and most sedulous care has never been wanting to mould and keep that university after the pattern shown them by their forefathers; at least, so far as anti-Episcopal characteristics are concerned. Anti-Episcopal university foundations, also, have never been unacceptable, how wrong soever they might be, 3000 miles further east. So late as some twenty years before our revolution, the dread of Episcopacy had reached such a height in Massachusetts, so many and so distressing were the fears, that the project of having American bishops (which the tory ministry of Queen Anne were prevented from completing by her death,) might eventually be carried out, even by the whigs under the house of Brunswick, that antidotes of various kinds became necessary to allay the fever of the Congregational mind. Paul Dudley, who, by Dr. Allen in his Biographical Dictionary, is made renowned for his piety, (he certainly had a pious horror of prelacy,) was one of the administrators of the requisite balm. He established a series of lectures, by a fund of £100, (no mean sum for those days, and the interest of which is three times as much as is given for one of the lectures of William Price,) and gave out but four subjects to his lecturers, one of which was for ever to be the validity of Congregational ordination! Most thankfully was his bequest accepted, and most faithfully, both by Calvinist and Socinian, has one of his requisitions been complied with. Regularly every fourth year, (*once* of course in the collegiate life of every member of the university,) is a battery opened upon Episcopacy, the exercises of the day are suspended, and the attendance of all *by law* exacted.

So much for a short comment, by way of contrast, upon the over-righteous zeal of Episcopalians for their distinctive tenets. It will be worth while to remember it, also, in connexion with some of the professed indifference of this year's lecturer, about such a trifle as church government: of which notice will be taken presently.

The lecturer alluded to is one of the hierophants of modern Unitarianism, (and if we reckon rightly, its worst and lowest form, Humanitarianism,) Mr. Noyes; who has translated several portions of the Old Testament, and who is destined, we suppose, to outdo and supplant the time-worn translators of 1611, and to be read in the Unitarian synagogues every Sabbath-day.

No indifference about the subject was manifested in the choice of the *performer*, and as little in the result; for the *performance* has been most carefully published in the Christian Examiner, the chief organ of the sect, that it may be disseminated as far as may be, all over the United States, and in England into the bargain; for we perceive the Examiner has provided itself with agents in almost every state in the Union, and parades R. J. Kennet, York street, Covent Garden, as its publisher in London.

All this comports admirably with the uniform and fulsomely *professed* indifference of Congregationalists, (of Socinian Congregationalists especially: but be it remembered by your readers, that they are as great, and if possible, greater sticklers for their ecclesiastical platform than the Calvanistic Congregationalists,) for such a matter of insignificance as Church polity; and as well, with the remarks with which Mr. Noyes opens his lecture, and his permission for its publishment, after a whole summer's thought. One would think, so far as the language of his introduction of Mr. Noyes goes, that he was most reluctantly dragged upon the university rostrum, "for reviving an obsolete controversy." He apologises for "the necessity" which is laid upon him for discussing "so dry a topic;" and asks with the coolest and most amusing complacency, "who doubts or denies the validity of Congregational ordination?"

The putting such a question, so very sedately and deliberately as he does, into the mouths of his auditors as an objection, on their part, to his discussion, and as constituting a basis for his sophistic apology, would a little surprise one who had never experienced the unbounded self-satisfaction with their own wisdom which has always characterized those who have dipped deeply into heresy. Madam Delfand, I believe it was, who divided all mankind into two classes—fools and knaves. Our heresiarchs, the modern ones *par eminence*, would agree in the principle of her philosophy, with a slight change of name. With them all the world are fools or Unitarians! All sublunary wisdom is absorbed by the worshippers of their own reason, and they talk as if the rest of mankind, if not afflicted with mental gutta serena, saw nothing but as the half-blind person saw men: "like trees walking."

It is quite in accordance then with the gravitation of his own system, that all Mr. Noyes' complacency should concentrate in himself, and that he should open an assault upon Episcopacy, as if he were slaying the slain; or as if Episcopacy were some dust-covered theory of the dark ages, which its own advocates had abandoned, but which the present bishop of Pennsylvania, not copying "many of the great lights of the English Church," has had the audacity to obtrude upon the American public: daring actually with virtuoso courage to "set it up," as though raked out of oblivion! All this is no whit confounding, as coming from Mr. Noyes himself, and would not call the writer out of his way, did not Mr. N. think it necessary to illustrate his position, by appealing to the notorious Daniel Neal, and to Stillingfleet's Irenicum. It is somewhat curious that he should appeal to the Puritan historian, to show that "*many* of the great lights of the English Church" virtually surrendered Episcopacy, when Mr. Short, in his ecclesiastical history of England, appeals to him for the directly opposite purpose, (Short ii. 273); and when Neal himself confesses that none but Usher and Davenant,[*] and "one or two more" (stretching the matter a little, ad modum) allowed the ordination of foreign Protestants, and bestows a severe dash of his pen upon the French Presbyterians for their complaisance to English Episcopalians "who disallowed their orders, disowned their churches, and the validity of *all* their administrations." (Neal iv. 384, American edition.) Still more curious is it, that a *learned* man should quote Stillingfleet as a recreant Churchman, because, in his youthful days he wrote the Irenicum to heal some tender spots in Puritan sensibility. In older and wiser days Stillingfleet found, according to an established Puritan maxim, that old wounds needed a little "vinegar," and then talked in quite a home style of the "unreasonableness of separation." Poor old Bishop Patrick was unfortunate enough in early life to rasp his Puritan brethren; but made amends for it in a pathetic regret, long afterwards. "A rare instance," exclaims Neal, (iv. 464,) "of ingenuity [ingenuousness] and candor!" Stillingfleet's conversion was the other way: we are afraid, that for him the compliment must be retrograde also.

Well, but now for Mr. Noyes' grand arguments for the demolition of that Episcopacy which he has made its best friends first destroy by suicide.

The sum and substance of the first (to begin with our Saviour's testimony) is, that Christ relied, not upon the ministerial office, but "upon his personal ministry, upon his miracles, the special proofs of his divine authority, upon his teachings, upon his life, upon his cross," "for the establishment and propagation of his religion in the world." We do not know whether Mr. Noyes is likely or not to be soon appointed professor of logic in his maternal university; but if he is, we should be vastly delighted to hear his lucubrations under the head of Enthymemes. For really, he here relies upon one of so unique a kind, that although we have both studied and taught some logic, we are staggered by its profundity. Our Saviour relied upon miracles, &c., for the establishment of Christianity, therefore Episcopacy is untrue. We have never seen a syllogism to compare with this, unless it be one we once heard employed by way of illustration, by the eccentric but learned Mr. Bristed, "Moses was the meekest man, but Jonah lay in the whale's belly, therefore David killed Goliah." We refer Mr. Noyes to Mr. Bristed, for the volume from which he culled this striking specimen. He might study it to great advantage.

One most precious, but very just and legitimate (not to say *necessary*,) corollary, which Mr. Noyes draws from the position, that our Saviour cared nothing for a ministry to effect the establishment of Christianity, deserves the attention of our readers. Our Saviour cared not for a ministry, therefore there is no ministry! "His [followers were to be all clergy, and all laity; all priests, and all people." And of course it naturally follows, as there is no ministry, that, "the truth of Christ, the care of his religion, as a permanent thing, was entrusted by him to Christians at large." If this were true, we should be fearful that our religion might suffer detriment according to the old maxim, "What is every body's business is nobody's business;" and unless we are very much mistaken, Congregationalists, (Unitarian Congregationalists more particularly,) are reaping the just harvest of their principles, agreeably to this quaint, but true old maxim's law. All are priests, all are people, among them. "The minister of a Congregational Church is but one of the brethren," says Mr. Noyes, "acting by courtesy as moderator in their meetings, &c." This is all very pretty and symphonious, but the misfortune at length has begun to be, that the people have practically adopted its literal truth. Natural instinctive respect for the clerical office, (to say nothing of Scripture, church history, and church practice,) long made them look upon their ministers as having some sanctity of office, and *they respected them accordingly*. But after hearing from the pulpit a thousand times, that its occupant was really but one of their own selves, and only stood there "by courtesy," they at length took the preacher at his word, and treated him with as much deference as they would a district schoolmaster—hired him for one month, or six, as the fancy struck them, and packed him off for a reason as substantial, at a moment's warning. Mr. Noyes and his associates may go on still, if they choose, in depreciating their office (we think as poorly of it as himself, or the most thorough of his fellow self-cheapeners,) but really it requires more patience than we could ever muster, to saw the limb off between one's self and the tree.

Some of the readers of the Churchman may think that the value of the clerical office, among Congregationalists, is caricatured. If so, we assure them they have no idea how practically and thoroughly that sect is beginning to carry out the principle, that there is no such thing as a clerical order, that they are "all people, all priests." A Congregational minister, in good sober earnest, once poured out his sorrows upon this subject to the writer of this article, and formally urged the idea of having a clerical convention from different denominations to see if any measures could be taken to raise the estimation of the clerical office, as it was so pitifully cheap, that none were so poor as to do it reverence. He laughed in his sleeve, if, for civility's sake, he kept his countenance; for he was led irresistibly to remember the homely adage, that it will not do for people to grumble at a bed of their own making.

Mr. Noyes tries to lop off the excrescence of Episcopacy from the Christian system, by striking the axe at the root of the tree, and cutting up all ministry whatever, root and branch. A marvellous way, truly, to prove the *validity* of Congregational ordination, (as the statute of his founder required, and as he set out to do,) by proving that there is no such thing as any ministry at all! We wonder how some of the shrewder portion of his audience maintained due gravity. But let this pass; for we cannot stop to dwell upon it, although it is another exquisite specimen for the chapter in logic on *non sequiturs.* Mr. Noyes will have no ministry, and yet he will have a Church! The Church is a second means for propagating religion, but not the ministry; for priesthood Christianity has none. He will have a government, but there shall be no magistrate: an army, but there shall be no officer: a ship, but there shall be no pilot. Or rather *all* shall be presidents, *all* generals, *all* helmsmen. We are glad we do not belong to Mr. Noyes' communion, for, if even so small a matter as a meal is spoiled where all turn cooks, how he is to make his system a mother of peace and unity, we can understand no better than we can the toughest problem of La Place with all Dr. Bowditch's skill to help us. If Unitarianism is to ride triumphant over all other systems, as its advocates most fondly assure themselves, (see end of Carpenter's reply, or rather pretended reply, to Magee,) we are glad to see it start in the race with such assumptions. *We* are safe from its encroachments, if we live as long as both our grandfathers.

So much for the first two broadsides of Mr. Noyes against Episcopacy: there is no ministry, but the Church is to do all the work of evangelizing a naughty world. And now (will your readers believe it?) he does actually, and *bona fide*, come to a ministry under his third head! Yes, he is obliged to admit, finally, that it will not answer to have all fathers and all children, all masters and all pupils; and, he comes down plump at last upon the old-fashioned idea, that the Church has officers, and religion teachers. It is not to be wondered at, that he should squirm a little, (to use an exceedingly graphic Americanism, found in Pickering's Vocabulary,) to find himself in a position he had been all along trying to dodge; and so we must not object to his further trying to jump out, by the aid of the ready sophism, that these teachers are "special teachers," and that, therefore, the appointment of such is neither example nor authority for future ages. No, let us leave him all the benefit such a sophism can afford him; for his argument needs it even to commiseration. This argument is (i. e. so far as our Saviour is concerned) that Christ did not found Episcopacy nor approve of it; because 1, he tried to convert men by his miracles, &c.; because 2, he established a Church to perform this labor; and because 3, all the teachers he *did* appoint were "special." This then is the best method to raze Episcopacy to its foundations, and rear the "validity" of Congregational ordination upon its ruins? Well, be it so. We doubt not such argument makes Congregationalism *as strong as it can be made.* We are content to see it *thus* supported; but if we saw a brother attempting to build up Episcopacy in a similar way, we should be very apt to put a hand on his shoulder, and say to him, with all the earnestness of Hecuba to Priam, assaying an armor he was sure to fail with,

> Non tali auxilio, nec defensoribus istis,
> Tempus eget.

In justice to Mr. Noyes it ought here to be remarked, that after going over his three primary propositions, he very candidly and sagaciously observes, that he is "aware, that it may be thought by some, that he has scarcely touched upon his subject." So far as he has gone, there is no *very* formidable doubt but that your readers will admit his remark to be pertinent and true, and will give him all the credit which its exactness merits.

However, after thus giving us our Saviour's notions upon the subject of ordination, and telling us that they are *all* that are worth regarding, or have any binding force, he nevertheless, (although his subject has been "scarcely touched upon,") does proceed to condescendingly notice the apostles, and see if they have thrown any light upon it. Not, to be sure, that any thing they may have said or done is in any wise a law to *us*, whose reason is so much better a guide than any record they may have made of a revelation, [the Bible being *not* a revelation, but a bare record of one, made by men, to the best of their ability and recollection, giving us their private views of it: see the article headed (in part) "the Scriptures not a revelation, but the record of a revelation," Christian Examiner, vii. 346, &c.,] that we may and must judge for ourselves. "The measures which they adopted," says Mr. Noyes *very* consistently, "may have been the best in the circumstances of the Church in the days of the apostles. They may, or may not, be the best in different circumstances of the Christian Church." This is *very* plain, and we doubt not *very* honest, and we give Mr. Noyes full credit for freedom from all ambiguity and non-committal, and have to thank him for his great condescension in meeting Episcopalians, after such an avowal, on the ground of apostolic testimony, &c. He does try to meet them, even there, and if your readers can find patience, and I time, perhaps we may keep company with him in another paper.

Yours, &c. Antipodes.

For the Churchman.

PROCEEDINGS OF THE GENERAL CONVENTION.

(Continued from page 138.)

Philadelphia, Friday, Sept. 14, 1838

We continue our sketch of the debate on the proposed canon concerning ministers from other denominations. The debate, it will be recollected, was on the amendment moved by the Rev. Mr. Hanckel, changing the time of probation for the candidate from six to twelve months.

Judge Chambers observed, that the house may possibly suppose that there was a unanimity of opinion in the committee as to the time they have set in the canon. This was not the case. On close inquiry it might be found that a majority even did not concur in it. The house, therefore, is not to be influenced by any consideration derived from the supposed opinion of the committee in this matter. For his own part, he is in favor of the amendment that has been offered. The question is presented to us as members of the Church catholic; we must decide on it therefore in such a manner as shall best promote the general interests of the Church. We are not to legislate for particular cases, for the case presented by the gentleman from Tennessee, (Rev. Mr. Wheat,) or for those brought forward by the gentleman from New York (Dr. Lyell,) he cares not who offers them, or what special features they possess. We are legislating not for them, but for a community; for cases in the aggregate. And how will you promote the common interests if you make the exceptions the object of legislation, and pass by the general one. Now, what is for the general interests of the Church is the legitimate question. He will simply remark, that one single case of an improper introduction into the ministry of the Church produces more injury than all that can possibly result from half a dozen cases of individuals left out. He confesses that his own mind has been much influenced by the arguments of those gentlemen who take exceptions to the time as it now stands. On the other hand, the arguments of gentlemen who have opposed the amendment, have only confirmed him in the opinion that to increase the restrictions on admission to our orders is necessary and proper. In the observations which he proposes to make on this subject, he will follow the argument of the gentleman from New York, (Dr. Lyell.) It is true, as that gentleman has said, that where ignorance is unavoidable it is not to be imputed as a fault. Where information is denied, none can reasonably make it a subject of reproach and difficulty. If a man err ignorantly, no stronger evidence of his sincerity should be required than that, when light is given, he immediately change those views wherein he has been in error. The Rev. Dr. justly conceived that light now may be found any where. The question of the Church and its ministry is universally discussed; and intelligent men now in error on this subject are so from want of disposition to know the truth, or from some other censurable cause. At the time of which the gentleman has spoken the instructions of this Church were not to be had. The questions concerning it were never discussed, for those men who governed the religious opinions of the people did not permit it. Now, however, these things are universally taught; and from this fact he would draw an opposite inference from that which the gentleman has derived. He would treat the consciences of applicants of the class under consideration with tenderness, yet if they have thus adhered to error in the prevalence of light, they must give satisfactory demonstration that they did not desire or design to be deceived. Such cases he believes are not unfrequent, and for this reason the argument of the gentleman fails. Again, at the time alluded to, the Rev. gentleman tells us, there was no influence from temporal considerations to tempt ministers of other denominations to come into the Church. On the contrary, every thing was calculated to detain them where they were. Now, however, it is just the reverse; the Church is prosperous, and her clergy are ordinarily well provided for. This alteration in the state of things leads to the precise converse of what the Rev. Doctor thinks, who says that because the inducements for entering our ministry are lessened, he would have the door of admission opened wider. [No, here observed Dr. Lyell, he did not mean to have the door thrown wider open.] Then, resumed Judge Chambers, he should have said he wished it only half open. His argument should have made him narrow the door of entrance; his premises lead to a different conclusion from that to which he came. It should be remembered that we are by nature infirm and subject to improper influences; we should so act therefore as to relieve the proposed candidate from the charge of interested motives in coming into the Church. We place him in this situation by multiplying the inducements to come. Just in the ratio, therefore, with the increase of the inducements, should be the restrictions and guards upon admission. Judge Chambers remarked that his principal reason for speaking on this subject is, because the laity are especially interested in it, and should participate in its decision. The clergyman is ordained to instruct them, and not his brethren of the clergy. They have, therefore, some little claim to decide who shall instruct them. They are pupils, it is true, but they are pupils whose opinions deserve regard in the decision of a question in which they are so deeply concerned. From all these facts and considerations he concludes that, as our Church is now strong, numerous, and respectable, and growing too as we are, the time has arrived when it is demanded of us to take such steps as will insure that our teachers shall be themselves instructed and competent for their office. He has heard it stated with surprise that this restriction may keep out of the Church a man in all respects qualified to come into its ministry. Is it possible that a man who has been teaching Sunday after Sunday the self-denying and humbling doctrines of his Master should stumble at this provision, when the very object of the provision is to enable him to make a sincere response to the solemn questions that shall be put to him? Is it credible that if, as he tells us, the Holy Spirit influences him to come, he would turn away from a test like this? He (Judge Chambers) would not have believed it. The man is not fit for a minister if not prepared to humble himself—to submit to the humiliation of renouncing error and confessing a truth of the last importance and interest. The humiliation of renouncing a Church which he believes to be wrong, and confessing one which he is convinced is sound and scriptural in its doctrine, ministry, and worship. He should rather feel proud of the privilege of making the confession. At all events, whether humiliating or not, he should regard it as a course of proceeding designed to guard us against error, and against less preparation on his part whose whole previous habit of life disqualifies him for this ministry. For these reasons Judge Chambers hoped the amendment would prevail.

Rev. Dr. Henshaw said, he was sorry to differ with his colleague though it was not for the first time; he was sorry also to differ with the minority of the committee. The present is a highly important and interesting question; otherwise it could not have elicited so much eloquence and feeling. Although then he dissents from the amendment, yet differing as he does with gentlemen who have spoken so eloquently in favor of it, he hesitates in voting against it. He was pleased with the amendment proposed by the committee, and would have been willing to receive six months instead of twelve, although he still believes that no further legislation is demanded. Too much legislation is the bane of this Church. He was happy to hear the gentleman from Delaware [Dr. Mason] speak of our Church as a staid and fixed Church. Stability is the glory of Episcopacy. But is this stability found in our legislation? No: all here is change, vacillation, and novelty. So much does this spirit prevail, that a change in our constitution is proposed, so as to have only *septennial* meetings of this Convention, in order to put a stop to this state of things. He will not advert to the causes of this propensity to change; he will only remark, that the alterations of law which are contemplated are in points vitally affecting the welfare of the Church. He rejoices that there are some conservative principles among us; that our liturgy and articles are not subject to the like alterations with the poor canons. What has been the past course by which these canons have become the laws of the Church? In the Convention of 1826, a large committee of both houses was appointed for the purpose of revising the entire code of our ecclesiastical laws. He [Dr. H.] was an humble member of that committee, though he claims no share of the merit of the work. Bishop White was at the head of the committee. With him was joined another prelate to whose talents and zeal our Church is largely indebted for the extension of the knowledge of her character and institutions in these United States. There were also two highly respectable jurists, one a member of the present delegation from Pennsylvania, and the other a member from Maryland. The work was not one of two or three hours or even days. But in 1829, three years after their appointment, they reported that they were yet unable to make a complete report, and asked to be continued, and were actually continued three years longer. During all these six years they were faithfully engaged in the important work which had been entrusted to them. Their report was presented in 1832, and was referred to a committee of this house; and after having received the reports upon it from the different dioceses, was finally adopted by the Convention. The whole Church rejoiced that its legislation was at length brought out of confusion and reduced to order, and that a complete code of canons was now fully digested and adopted. But this spirit of legislation on the part of men who think that they are sent here to do something, is rapidly manifesting itself to the prejudice of the hopes entertained by the Church. It was so in 1835 when *eight* new canons were passed, and *five* were repealed of those which had been enacted in 1832. And now that law which was adopted in 1835, repealing the one on this subject passed in 1832, is brought up again before the house, and declared to be defective, and another proposed to be substituted for it. He cannot see the benefit of this interminable spirit of improvement. It reminds him of the illustration applied by an eminent jurist to a similar disposition to make changes in the civil law. He compared these alterations to stockings which had been so often darned, that the original article had entirely disappeared. He hopes that the gentleman [Rev. Mr. Hanckel] who brought forward this amendment still hates "new measures;" he [Dr. H.] will join him in opposing the attempt to introduce a new standard into the Church of admission of ministers from other denominations. He is by no means opposed to all legislation. Our legislation is often imperfect. But he is opposed to attempts to improve good laws which already work well. If the present canon is bad or oppressive, or opens the door to evil, then amend or repeal it. But where is the evidence on this point—the proof that any great evil exists? Whence do the complaints against it come? From the House of Bishops? From them who are placed over the Church by its divine Head, and are consecrated for the very purpose of preserving the purity of its divinely constituted orders? The complaints, were there any, should come from them? If any evils do result from the canon, they are chargeable only upon those who have the administration of the laws in the Church. Throw the responsibility upon them, and say to them they are bound to demand of those who come to us from without whatever is necessary for the good of the Church. Gentlemen have said that the canon as it now stands opens the door widely for the admission of unqualified persons into the ministry. So far from this is the fact, that the very design of the canon is to bar effectually against them. The provisions of the existing law are enough. In God's good providence, many ministers of other denominations have sought our orders. The statement of the gentleman from New York [Dr. Lyell] shows the number of *forty-three* who have been admitted in that diocese alone, in the eight years intervening since its present bishop was consecrated. He will not say that the like proportion exists elsewhere; but there is no diocese where we do not find among our clergy some who have been ministers in other churches. At least *one-tenth*, and possibly *one-sixth* of the whole number of our clergy were formerly preachers in other denominations. Is this a cause of alarm? How has this change been brought about? Does any one say, because of the loaves and fishes? If he will inquire of the clergy of our Church, they will tell him a different story. Most of them are eating the bread of poverty; no honors, no wealth, no indolent ease, but care and toil are their reward. But even admitting that the motive is an unworthy one, he will ask, can any legislation prevent the intrusion of bad men into the ministry? Have the existing canons which legislate on the admission of home-bred clergymen fully effected this? Are all these men so devoted, so useful? They have entered with the full qualifications demanded by the canons; yet many of them are more loose in their attachment to the distinctive principles and to the doctrines of the Church, than any of those who have come to us from other denominations. There have been, it is admitted, instances of abuse with respect to those who have been received from without; but the fault lies in the administration of the law, not in the law itself. Look over the Church, and you will find among its best clergymen and warmest supporters those who were once in another ministry. You may go into the House of Bishops, and there you will find at least *two* who came from another denomination, and not by any ecclesiastical legerdemain, yet by a summary process have been raised to the Episcopate. This high office would not have been conferred upon them without a knowledge of their excellence and suitableness for it. Would gentlemen vote for rejecting these men from the ministry or from the Episcopate? No, this is not the object of the committee or of gentlemen who advocate the amendment, but their object is to prevent the intrusion of unqualified men into the Church. This is a good object and he will give it his cordial support. It is, however, sufficently secured by the present canon. The qualifications requisite in a candidate are, sound learning, pure morals, and a sincere attachment to the Church. All these are provided for by the canon. Candidates and ministers coming from other denominations must have equivalent testimonials with those required of men who have gone through the regular course in our own Church. With regard to the sincerity of the applicant, the canon has a test in the provision that he shall not be received unless he come with a certificate of his fitness from two presbyters of the Church. But the chief objection of gentlemen is, the want of learning in the candidate. If he has not the full qualifications he must be twenty-seven years of age, or no dispensation is allowed him. But if he is twenty-seven, what more is required by the canon to entitle him to a dispensation? A certificate, signed by at least two presbyters that he possesses "extraordinary strength of natural understanding," &c. Now if he possess these qualifications even though he has not a finished education, is he to be excluded? He [Dr. H.] reverences learning as the handmaid of religion; and that preparation is very imperfect which does not include a due share of it. But learning is worthless without the higher qualifications of godliness of life, experience in religion, and a hearty and zealous desire for the glory of God. If the candidate has these, is he unworthy of being received? Because he is deficient in human learning, shall we refuse him a part in the commission of the unlettered apostles? He can point to men on a level in learned attainments with Parr or with Newton, who are not worth a rush as ministers of the Gospel, because they are destitute of the moral qualifications for the ministry. But it has been said that this is a new era in the history of the Church; that other denominations are widely agitated, and discord and dissatisfaction prevail among them; and that this state of things may induce them to come in flocks to the Church, and take possession of our heritage. He does not fear this general movement, but even if it were so, it would not be owing to any excitement among them, but to the inquiry which our Church has provoked among the intelligent portion of the community. We have our publications of every kind respecting the Church, designed expressly to awaken inquiry and lead to an examination of its claims. Did the author of "Episcopacy Tested by Scripture" in preparing and distributing that tract, think that no impression would be made by it? Then surely his labor would have been a waste of time. No, he had a definite end in view. It was to convince the American community of the claims of the Church. It was designed especially for the laity. And now, as the effect of this and kindred efforts, men of other religious bodies are coming to us in numbers. Shall we "whistle them to the wind?" Shall we shut the door against them? No, this is not the policy of the Church, or of Christ, the great Head of the Church. But we should receive them all as he did, and say to them, "If you have the proper moral and literary qualifications, we welcome you as fellow-workers in building up his Church and elevating his cross." Such should be the spirit of the Church towards all who come to her. So much, continued Dr. H., for his general views of the question. He believes that the present laws are amply sufficient. Only have them faithfully administered, and then we shall hear no further complaints. He will now say a word or two on particular points in debate. He listened to the chairman of the committee [Dr. Hawks] with peculiar pleasure, as he always does. That gentleman succeeded in throwing the magic influence of his eloquence around us, and while under its power we are not prepared to decide calmly and impartially. He is glad that he [Dr. Hawks] has since slept upon his work, and changed the canon, and has proposed this morning an excellent amendment. He [Dr. Henshaw] understands him to say that he would make no distinction between an ordained minister and a licentiate or candidate for orders. On the score of ecclesiastical authority, there is no distinction. But view them as objects of legislation, and they are very different cases. Licentiates are ordinarily of the same period of life as our own candidates. They are young, inexperienced, and more easily influenced than men of years and experience. But look at the ordained ministers of other denominations. They have come to years of manhood; they are no longer easily swayed by bad motives; they act from understanding and principle; they have fixed relations in life; they are pastors of congregations, and have proved themselves faithful to their vows and earnest to promote true religion, though as ministers we cannot acknowledge them. He does not want any unqualified men, but multitudes such as these he would be glad to see in the Church. Yet it is asked, will they not come in merely from expediency or preference? But does not the Church provide against this? Must not the Standing Committee and the bishop examine them? And if this is found to be their opinion of Episcopacy, and that they do not think it of divine institution, is there not authority in examiners to say, "we are not satisfied, you must wait?" On the other hand, the power is not wanting of granting a dispensation where there is good reason for it. We will suppose the case put by the gentleman from Tennessee [Rev. Mr. Wheat] of a man of full qualifications and eminent in his own denomination. He applies to the bishop and says to him, he has discovered that his orders are invalid, and asks better authority. What will you tell him? Will you answer no? Will you close the door against him, or will you admit him? "Yes," answers the Rev. Chairman [Dr. Hawks] "with one qualification, a probation of one year." Why put him off so long? "As a test of his sincerity," says the Rev. gentleman. But is his sincerity more effectually tested in twelve months than in six? To put him off so long seems rather an implication of his honesty. In evidence of his purity of motives, he gives his word as a minister and a Christian, and appeals to his known character and to certificates from hundreds of his own denomination. What is the alleged ground of this suspicion of him? Because he has taught other things than those he now professes to believe. The gentleman from New York [Dr. Lyell] has statad his own past experience, and we may appeal to his case and to that of many others in proof of the benefit to the Church of the admission of such men. As to himself, he [Dr. Henshaw] was brought up in the Church, and at the age of sixteen embraced the belief of the divine institution of Episcopacy, and the other peculiar principles of our Church. He knows that it has been differently supposed, but he cares not what others may think of his Churchmanship. As an Episcopalian, then, he can bear his testimony too to the assertion that this Church has been materially benefited by the admission of ministers from without her pale. His Rev. brother [Dr. Hawks] has said that the catechism of Episcopacy can easily be repeated "parrot-like" by those who desire to obtain our orders. But the fact is there is little danger of any deficiency in the Churchmanship of such applicants. On the contrary, there is generally ultraism in the views of those who are admitted from other denominations. If Episcopacy be a disease, there is usually more violence in the case of those who take it by inculcation. Many of them seem to think that there is nothing in the Bible but the Epistles to Timothy. They have left behind all they had which was good, when they came into the Church. We do not want such men. He is willing to raise every bar against their admission. He objects only to closing the door against the deserving. Is the provision of twelve months a sufficient test of sincerity? Can you legislate men into purity of motive? No canon will give either brains or grace to one who has neither. He objects then to this test of a man's sincerity. We must not be over scrupulous; but if a man comes and says to us, "I love your Church, and wish to come into it," we are bound to believe him. Destroy this confidence, and you destroy all the relations of life. There is another consideration. If this amendment pass, what will be the effect? You put the ordained minister on the same ground as the candidate for orders; and the application will be to those who have had ordination from other sources still. We are surrounded not only by Nonepiscopal churches, but by a yet more powerful rival, the Church of Rome, who will bear down in every possible way upon us. When an individual comes from the ministry of that Church, and asks admission into ours, is he not one respecting whom the greatest caution should be exercised? He comes, it is true, from Episcopal ordination, but from a Church which is rotten at the heart. Yet you subject him to a probation of only six months, while your Protestant brother who differs from you only on the subject of ordination, you condemn to the trial of a year. This is glaringly inconsistent. The test, then, is imperfect, and further legislation worse than useless. We are endangering the Church by this continual legislation. Our existing laws are good enough. Suppose a layman desires to come into the Church; do you apply this test? No, you admit him as a candidate immediately, on presenting the due testimonials! Carry this system entirely out then if you adopt it at all; but, concluded Dr. H., before it be too late, I raise against it my warning voice.

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[*] The concessions of Usher and Davenant are nothing in the view of a philosophical reader of history. They were wrung from them by the stress of the times.

(*To be continued.*)

For the Churchman.

FRAGMENTS FROM THE NOTE-BOOK OF A RAMBLING THINKER.

PROVIDENCE.

The world, my dear brother, is not so ill managed or so badly off as you would imagine. True, you see good men poor, and bad men rich; the virtuous oppressed, and the vicious triumphant; great events apparently the offspring of chance, and grand and noble designs most unaccountably defeated. Showers of gold falling upon some unexpectedly, and often undeservedly, and the religious man brought to beggary in the course of a single day, despite of that sober prudence and forecasting wisdom that always attend religion. And because you see all this, (your own misfortunes I believe have sharpened your sight a little,) you are perhaps discontented, and though you keep faith as your banner, you fling it away as the staff and support for your steps. Yet say that instead of considering prosperity and adversity to be God's measures of reward and punishment, you put for these happiness and unhappiness. will not this mere change of words make a little clearer the justice of God even in this present life? You must then acknowledge wealth does not exclude unhappiness, and riches are but in a trifling degree a reward, while the poor man of fervent faith and constant heart is happy, and poverty is hardly a punishment. Being childless, look to him that has many, and puts his heart on them; perhaps they are his scourges, and perhaps thou wilt then bow and say, God may have taken mine from the evil to come. Look then more carefully, and if thou dost acknowledge, that it is not by the mere earthly measures of prosperity and adversity that God metes unto us, thou wilt see great justice in this world. And then look into thine own heart and say, "Though I am outwardly religious, and in the eyes of men without spot, and inwardly I have a zeal for God, was there no latent sin, no root of evil growing up unknown perhaps to myself, which might have choked the good seed I received with joy, for the overthrow of which God has let loose upon me the storm of adversity; and moreover, hast thou ever met with misfortunes that were not finally productive of good if borne in a right spirit? Think on this, and bear cheerfully: for as some divine, I forget who, says, "There never yet was a thoughtless and a repining Christian." Fare you well.

OLD SERMONS.

What a wretched thing it is that so many fine old sermons are let slip altogether out of the memory of the multitude, and hardly read even by students and divines. What know the common run of the eloquence and honeyed persuasion of Taylor, the forcible energy of Barrow, the practical wisdom of Tillotson, the quaint matter of Donne, the vast erudition of Stillingfleet, or the logical subtlety of Chillingworth, of whom said Locke, if you want your son to be a logician, let him read Chillingworth; all these, and a thousand as great, are buried from the general eye, for no other reason that I can see but that a sermon from its nature can be preached but once; and that however men may read sermons to their families they hardly ever read them in private, for the general notion is, that a sermon is a discourse to be listened to but once—yet it is a great pity there is not some way of presenting to the people again and again some of the old masterpieces; it would be in many ways serviceable in keeping up purity of doctrine, and that agreement with the orthodox of past ages, that makes the idea of a church, as distinguished from that of a congregation, in raising the standard of pulpit eloquence, and in correcting many false notions arising from confined ideas. Such a thing would be very desirable, yet I do not see how it could be effected.

EDUCATION IN THE NINETEENTH CENTURY.

This is the age that excels all past time in the science of education. Knowledge is power is its motto, and "the schoolmaster is abroad" is its cri de guerre. Accordingly we have systems of education by hundreds, teachers innumerable, and mighty is the multitude of the professors. We have giants in these days, and children who in three or four years know most perfectly what took the men of past ages whole lives to acquire. But yet, in despite of these results, which teachers guarantee and fond mothers believe, it appears to many that there is something unsound in all this. Men acquainted with the philosophy of Bacon will tell you that the mantle of that great man has not descended on the present age. They will tell you that his maxim, "Scientia et potentia humana in unum coincidunt," is not adequately rendered by the ragged and well-worn motto, "Knowledge is power," and has not even the same meaning. They will tell us that information, which is the practical meaning put upon "knowledge," is no more power or education than lumber is furniture, or than wheels, cogs, and pinions are machinery; that mere mental power is not the knowledge of the maxim, and that the education of a man goes on from his first breath till his last gasp, and that all instruction for youth must bear a consistent relation to, and be of a piece with this general education, else it is worse than useless, and that this is the true test of all systems. They may tell you too that one sigh for sin, one instance of patient acquiescence in the will of God, one moment of sincere and ardent prayer, more expands the mind, and more elevates the intellect, than a thousand years spent in the mere mental gymnastics of the schools. Some will go so far as to say, "The fear of the Lord is the beginning of wisdom." But don't believe them; go on founding universities on the liberal principle of excluding all religious instruction; cram your sons of four years old with algebra, leaving their minds unprejudiced to select a religion for themselves at the age of manhood; teach your daughters all manner of accomplishments except their catechism, save twenty dollars a year by being a member of no Church. And truly great profit will you gain—much about the same with that wise philosopher who extracted sunbeams from the body of a dead ass, and sold them at sixpence a yard—and much he made by it.

ANCIENT MANUSCRIPTS.

What a precious opportunity there is at present for acquiring for almost nothing books and manuscripts of priceless value. Look at the present state of Spain and her rulers. Consider the treasures in Arabic, Greek, and Hebrew manuscripts, and rare books that must be, or have been, in the conventual libraries of her suppressed monasteries, their property is for sale, or has been sold—what a glorious prey it would be for a rich bookworm such as Heber was! What a glory but a few of these to any college. And truly we may imagine that the present rulers of Spain would sell the very library of the Escurial, the manuscripts from which was formed the polyglott of Ximenes, and be glad of the opportunity too. Their state is critical. And skin for skin, any thing that a man has will he give for his life. Alas! most of these must go to the pastry cooks, or to the racket makers, like the precious lost decades of Livy, and it can't be helped.

THE CHURCH IN AMERICA.

The future prospects of the Episcopal Church in America would form a fine subject for an essay for one of extensive knowledge of its present state, and of the past history of the Church, of that historical mind that reasons out the future from the past, and depth of mental vision that sees important results where common men see only trivial occurrences: with what joy would he contemplate the limitless amount of accessions it must receive from the disgust of honest men at the racing of sects, and the factitious enthusiasm which other sects encourage for the purpose of increasing their numbers. How he would consider the daily lapse of orthodox into heretical congregations, the breaking up of many by neologism, and the want of reverence felt for the sacrament by the form of their celebration being left to the caprice of ministers. And then the paltry baby scruples, the straining out gnats and the swallowing of camels. From all these he might justly argue a wonderful increase to our Church, and a dissolution of many others. Then too he might look to the Methodists, the most orthodox of all sectarians, though generally the most enthusiastic, and perhaps he might see in them the pioneers of Episcopacy, according to the original design of Wesley, and perhaps a likelihood of their joining the Episcopal Church in a body at some future time. Then, too, he might take into account the struggles at present making to raise Popery in this free land, and the tendency infidelity has to array itself by the side of Popery, and the consequent union and close alliance of Christian sects against those two foes. He might add to this, that here Episcopacy relies on its own merits as a form of church government, just as before the time of Constantine, when it counted its bishops by thousands, and is not connected with the state as in England, where the opposers of the government in all ages have, by a natural paralogism, made it the first article of their religious creed to raise the cry, "Down with prelacy." Surely the prospects of the Church in America are glorious.

UTILITARIANS, THEIR CREED, AND ITS APOSTLE.

The basest principle ever assumed as the foundation of a system of ethics is, in my mind, that of the utilitarians, "the greatest good of the greatest possible number." It leaves man so wholly to himself, so utterly precludes the possibility of agreement in society, and besides, is after all, neither maxim nor principle of action, but merely a result, the solution of a problem which God works out, but of which man knows neither the quantities nor yet their co-efficients. Judas Iscariot is the only one I know of, in the whole course of history, who can be said to have acted on that principle; in fact he was the first utilitarian. Take what we know of him. Judas is proved so by his first act and his last. He first regards the alabaster box of ointment, very precious, broken by her of Magdala, for the anointing of our Saviour. Why, says Judas, was not this sold for three hundred pence, and given to the poor? But the grand proof of Judas being the apostle of utilitarianism is the betrayal. Where was there ever a greater opportunity for doing "the greatest good to the greatest possible number?" In sober earnestness I cannot see how any man, adopting that principle for his sole guide in morals, could avoid doing as Judas did. He then was the first of the sect. When Christ opened the eyes of the man blind from his birth, the Pharisees would not believe that this man had boen born blind and recovered his sight till they asked his parents; and then the only way they could parry the conclusions naturally drawn from the miracle was, by saying, "Give God the glory, as for this man we know him to be a sinner." That is to say, though the miracle has been done and we acknowledge it, yet as to our knowledge this man is a sinner he cannot have done it. David Hume and his school would have gone a different way to work. They would say, it is far more likely the parents, son and all, are a confederacy of impostors, than that such an infraction of the laws of nature has taken place; and therefore they would deny the whole of the facts, while the bringing forward of more evidence would to them prove only the wider extent of the conspiracy. So much does modern infidelity transcend ancient unbelief. Yet it appears to my mind that the Pharisees, though not so philosophical, were far the more sensible skeptics. The multitude could comprehend the grounds of their reasoning, and doubtless many did acquiesce in it; while they would only have laughed at the wholesale and shallow-grounded unbelief of Hume.

For the Churchman.

AFRICAN MISSION.

Many of your readers, who have felt a deep interest in the welfare of Africa, will rejoice to learn that the mission of our Church on the western coast is about to be enlarged. A little company of five is preparing to sail for Cape Palmas, in the Emperor, from this port, about the 25th instant. It consists of the Rev. Dr. Savage, (who has been already about eighteen months upon the coast,) Mrs. Savage, Mr. Perkins and wife, and a female teacher, a young lady from Boston.

Mr. Perkins goes out as lay assistant, and having formerly resided in this city, where he became a communicant, is favorably known to many as peculiarly fitted for his expected duties. The devoted females who go out are qualified in various ways to exert a powerful influence in removing the gross darkness which covers the people, and in elevating their character. Perhaps in no region under the degradations of paganism is such an influence more needed, or greater encouragement for devoted females to labor in faith.

This accession, (with another missionary who will probably leave in the spring,) will complete the number designed by the committee for Cape Palmas and its outstations. These may now be increased, under the widening supervision of the missionaries, so much relieved from the cares of primary instruction, and of the secular concerns of the mission. A new series of stations may then be commenced from some fresh starting point on the coast.

The prospect of permanency now attending the station at Cape Palmas, the rapidly gathering population in its immediate vicinity, and the increasing congregation already worshipping in the mission dwelling-house, plead urgently for the erection of a plain but substantial chapel. The missionaries sensibly feel the want of such a place of worship as limiting the result of their labors. The estimated cost of such a building is from one thousand five hundred to two thousand dollars, and the blessings to be imparted to Africa by means of a congregation of our Church is beyond our feeble estimate. But the committee have not the means, however desirable the object may appear to them.

Dr. Savage will probably have an opportunity of making a statement in regard to his mission on some public occasion previous to his departure. Should any wish to confer with him more at large, his address, while in the city, may be learned at the office of the Foreign Committee, 114 White-street. V.

THE PASTOR'S SURVEY OF HIS FLOCK.

It is recorded of a great monarch of antiquity, that when on the eve of invading an enemy's country, he beheld the land covered with his forces, and the sea swarming with his ships, he felt a momentary flush of triumph, and magnified himself on his greatness. But within a short space, his joy was turned into sorrow, and he wept. His courtiers surprised at the sudden alteration, asked the cause. He told them, that he wept at the reflection, that of the myriads before him not one would be left surviving in a hundred years.

Something like this is the feeling of the Christian minister, when he looks round on a numerous congregation. Vast indeed was the armament of Xerxes, his feelings must yield both in depth and intensity, to that of the preacher. His views, we must conceive, were bounded by the present life; and he wept at the sweeping triumph of death only as the last of human evils. But the minister of Christ looks deeper into the abyss of futurity. It is his privilege to know not only that "it is appointed unto men once to die, but after that the judgment." As the illuminated eye of the prophet beheld the countless multitudes of his countrymen as in the valley of decision—that valley near Jerusalem which an ancient Jewish tradition pointed out as the final gathering place of their nation—so does the minister of Christ look forward to the period when he shall meet those to whom he has preached the Gospel of salvation, at the time and place of final decision, even before the tribunal of the Son of God.—*Rev. F. Kilvert.*

The new church at Donisthorpe was consecrated on Saturday, August 26, by the Lord Bishop of Lincoln, on behalf of the bishop of Lichfield. This very neat country church, built of Hartshorne stone, has been provided, in great measure, by the munificent contributions of those valued friends of our beloved Church, the Misses Moore, of Appleby. These excellent ladies, besides a bell, church clock, and other fittings for the church, gave, in the first instance, £1500 towards the erection and endowment of this house of prayer, and are now building, at a short distance from the church, a commodious parsonage, for the residence of its future minister. Sir John Brown Cave subscribed £500, and C. S. Greaves, Esq., gave land for the site. The Marquis Hasting, besides a subscription of £200, gives a rent charge of £30 per year, for ever, thus securing a second service and sermon in the church.—*Lincoln (Eng.) Chronicle.*

How strongly should the example of a heathen rebuke the irreverence with which the word of God is sometimes listened to—"Ehud said to Eglon, I have a message from God unto thee," and *he arose out of his seat.*

Judges iii. 20.

THE CHURCHMAN.

SATURDAY, NOVEMBER 17, 1838.

Diocese of Western New York.—Agreeably to power vested in me by the canons, I hereby set forth for use in the Diocese of Western New York, the "Form of Prayer and Thanksgiving to be used on Days of Thanksgiving, appointed by the civil authority," heretofore set forth by me for use in the Diocese of New York.

Benjamin T. Onderdonk,
Acting Bishop of the Diocese of Western New York.
New York, Nov. 13, 1838.

A Form of Prayer and Thanksgiving to be used in the Diocese of New York, and Western New York, on days of Thanksgiving appointed by the Civil Authority.

In conformity with the forty-seventh canon of the General Convention of the Protestant Episcopal Church in the United States of America, of 1832, empowering the bishop of each diocese to "compose forms of prayer or thanksgiving for extraordinary occasions, and transmit them to each clergyman within his diocese, whose duty it shall be to use such forms in his church on such occasions;" I do hereby set forth the following form of prayer and thanksgiving, to be used in the congregations of the Dioceses of New York and Western New York, on any day recommended by the civil authority, as a day of public thanksgiving and praise to Almighty God; unless some other form should be by me specially set forth.

Benjamin T. Onderdonk,
Bishop of the Diocese of New York, and Acting Bishop of the Diocese of Western New York.
New York, Nov. 13, 1838.

A FORM OF PRAYER AND THANKSGIVING.

¶ The service shall be the same as that prescribed by the Church, in the "Form of Prayer and Thanksgiving to Almighty God, for the fruits of the earth, and all the other blessings of his merciful Providence, to be used yearly, on the first Thursday in November, or on such other day as shall be appointed by the civil authority;" except that the *tenth selection of psalms* shall be used at morning prayer; and in addition to the *thanksgiving* appointed in said service, to be used after the general thanksgiving, shall be said, at morning and evening prayer, the following:—

O God, who art the blessed and only Potentate, the King of kings, and Lord of lords; the Almighty Ruler of nations; we adore and magnify thy glorious name for all the great things which thou hast done for us. We render thee thanks for the goodly heritage which thou hast given us; for the civil and religious privileges which we enjoy; and for the multiplied manifestations of thy favor toward us. Grant that we may show forth our thankfulness for these thy mercies, by living in reverence of thy almighty power and dominion, in humble reliance on thy goodness and mercy, and in holy obedience to thy righteous laws. Preserve, we beseech thee, to our country, the blessings of peace; restore them to nations deprived of them; and secure them to all the people of the earth. May the kingdom of the Prince of Peace come; and reigning in the hearts and lives of men, unite them in holy fellowship; that so their only strife may be, who shall show forth, with most humble and holy fervor, the praises of Him who hath loved them, and made them kings and priests unto God. We implore thy blessing on all in legislative, judicial, and executive authority, that they may have grace, wisdom, and understanding, so to discharge their duties as the most effectually to promote thy glory, the interests of true religion, and virtue, and the peace, good order, and welfare of this state and nation. Continue, O Lord, to prosper our institutions for the promotion of sound learning, the diffusion of virtuous education, and the advancement of Christian truth, and of the purity and prosperity of thy Church; change, we beseech thee, every evil heart of unbelief; and shed the quickening influences of thy Holy Spirit on all the people of this land. Save us from the guilt of abusing the blessings of prosperity to luxury and licentiousness, to irreligion and vice: lest we provoke thee, in just judgment, to visit our offences with a rod, and our sins with scourges. And while thy unmerited goodness to us, O God of our salvation, leads us to repentance, may we offer ourselves, our souls and bodies a living sacrifice to thee, who hast preserved and redeemed us, through Jesus Christ our Lord; on whose merits and mediation alone we humbly rely for the forgiveness of our sins, and the acceptance of our services; and who liveth and reigneth with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

¶ After the collect for the day, in the communion service, the following:

O Almighty God, who hast never failed those who put their trust in thee, and dost honor the people who honor thee; imprint on our hearts, we beseech thee, a deep and habitual sense of this great truth, that the only security for the continuance of the blessings which we enjoy, consists in our acknowledgment of thy sovereign and gracious providence, and in humble and holy submission to the Gospel of thy Son Jesus Christ: to whom all power is given in heaven and in earth, and who is one with the Father and the Holy Ghost, in the eternal Godhead, our Mediator and Redeemer. *Amen.*

¶ At evening prayer the same order shall apply with regard to the introductory sentences as is set forth for morning prayer in the form of "Prayer and Thanksgiving" aforesaid; the *ninth selection of psalms* shall be used; and the *first lesson* shall be Deut. x. 12, and the *second lesson* Romans xii.; and the *collects* for the day as in the morning.

⁂ We are requested to state that the above-mentioned form of prayer and thanksgiving has been transmitted by the bishop to every clergyman who belonged to the Diocese of New York, whose residence was known at the period of the last annual thanksgiving day; and that it will be transmitted forthwith to the other clergy of the two dioceses whose residences are known. Additional copies will also be deposited for such clergy as may apply for them, with Swords, Stanford & Co., in the city of New York, and at the Hobart Press, in the city of Utica.

The Measures of True Religion.—Religion, like all other weighty concernments, is best carried on in the calm, regular, and sedate way; and therefore great care should be taken to keep up the old and well tried methods, rather than to change them for new devices which will never answer. If sinners will not listen to the *Spirit of* God speaking by the *Scriptures*, and by a *regular ministry*, they will not listen to the same Spirit supposed, (but vainly supposed,) to speak in the undigested, incoherent, extemporary effusions of *vain teachers*. It is easy for warm zealots of distempered minds to throw reflections upon the wiser and more considerate guides, who come not up to *their* degrees of unnatural *heat* and *ferment*. But a small knowledge of mankind will suffice to show that they who will not be converted by the cool, calm, rational methods, will never be wrought upon, as to any good and lasting effect, by eagerness and passion. If sinners wedded to their darling vices, will not be *regularly reasoned* into a change of life, we must not become so mad in one way as they are in another, in hopes to recover them to their senses: for that, instead of reclaiming, would but harden them so much the more. The world indeed generally is bad enough, always was, and always will be; but still we must not take upon us to use any unjustifiable methods in order to mend it, which in reality would not mend it, but make it worse. We must bring men to God in God's *own way*, if we hope to compass it at all. The making use of *wrong means* for the sake of a *good end*, is nothing else but *doing evil* that *good may come*; which is a dangerous and detestable practice. I say, then, that when the ministers of Christ have done all that is prudent and proper, and the effect does not answer, they must not run wild lengths in order to gain their point: for God will say to such persons, if you could not prevail by methods of *my appointment*, how could you hope to do it *by weak* devices of *your own?* You have run wide and far to make proselytes: but who sent you? or who required it at your hands? There is as much mischief in over-doing as under-doing; both are equally transgressions of the Divine laws, and deviations from the *rule of right*. Are they eager and impatient to bring sinners to a sober life? It is well they are, and we commend them for it. But there is one thing of still greater importance to them, which ought to be attended to in the first place, which is to rest content with God's *appointed methods* of reforming the world, and proceed no farther than he has given leave; to make use of *sound judgment* and *discretion* in an affair of that *high concernment*, and to submit to stop when good requires it, as well as to run on where he has sent; otherwise religion will not be promoted, but greatly obstructed and exposed; and the world will not be made wiser or better, but ten times wilder than before.—*Dr. Waterland.*

Lectures on the Theory and Practice of Physic. By The late David Hosack, M. D. LL. D., F. R. S., Edited by his friend and former pupil, Henry W. Ducachet, D. D., Rector of St. Stephen's Church, Philadelphia. 1838.

Those who were acquainted with the late Dr. Hosack will lose no time in purchasing this book. Though it can convey no idea of the manner of the accomplished and eloquent lecturer; of his musical yet commanding voice; his piercing black eye; and his animated gestures; yet it is replete with useful and learned research, and lessons of practical wisdom. The *lucidus ordo* is conspicuous throughout; this, joined with great terseness of expression and freedom from technicalities, renders the work perhaps as well adapted to general readers as physicians. Indeed there is not a subject treated of in the book, which cannot be clearly understood, and therefore profitably read by all.

In relation to our worthy friend the editor, we can do no better than quote the language of the last number of the Select Medical Library, "Long as is the title-page of this book, it is still imperfect in the omission of one of the collegiate titles of its editor. If he chooses to drop his medical doctorate, when speaking or writing in his pastoral capacity, we have no right to object; but when he appears, as he so appropriately does in the present instance, in the office of medical editor, we cannot but regret that he should think fit to forego the announcement of a title, which, by those who are not acquainted with his former history, would alone entitle him to be heard in the present matter. Be it known, therefore, to all our medical brethren, who do not claim to more than ten or twelve years standing in the profession, that Henry W. Ducachet was not merely a pupil of Dr. Hosack, who read medicine for awhile, and then gave up its study for that of another profession; but that he graduated in due form, was for some years regularly engaged in the practice of physic, and was an industrious and esteemed contributor to the medical periodical literature of the day; having been in fact one of the editors of the Medical Recorder, a popular and widely circulated quarterly journal. The titles then after the name of H. W. Ducachet are Doctor of Medicine and Doctor of Divinity. We are not aware of their being any incompatibleness in them; nor that the profession of the latter should prevent the retention of the former. The one was as fairly won as the other; and of the two we will venture to say, that the doctorate in medicine was acquired by more severe and sustained study than the doctorate in divinity." L.

The work is for sale at Sherman & Trevett's book store, 142 Fulton street.

The Child's Gem. New York: Samuel Colman.

The Child's Gem is an annual for young children, and consists mostly of stories adapted to their capacities. The book is attractive in its appearance, and the tales are such as may amuse children, without injury to their morals or religion.

Peter Parley's Rambles in England, Wales, Scotland, and Ireland New York: Samuel Colman. 1839.

Peter Parley's Gift for 1839. New York: S. Colman, Wiley, and Putnam. Philadelphia: H. Hooker. Boston: Weeks, Jordan & Co.

Peter Parley's Christmas Tales for 1839. New York: Samuel Colman.

There are some things in Peter Parley's Christmas Tales that we could wish were otherwise. In the main, however, we are pleased with his book: he forms a pretty fair estimate of the by-gone customs connected with Christmas festivities in the father land, and his description of them cannot fail to be interesting to children. The "Rambles" contain a great variety of local information, and his "Gift" consists chiefly of tales and fables, having a moral bearing, and designed to aid in forming good tempers and good habits.

Weekly Reports for the use of Schools, By an Instructer. New York: S. Colman.

"The present plan of weekly reports," the author remarks, "is presented to the consideration of teachers, recommended by the experience of one who has used them constantly for five years in schools for both sexes." The plan appears to us to be good, and the blank tables appended are calculated to facilitate its adoption.

The Ladies' Annual Register and Housewife's Almanac for 1839. By Caroline Gilman. Boston: Otis, Broaders & Co.

It is but just to say that this production does credit to the taste of the compilers and publishers. In respect to paper and type it is more like an English book than an American. It is presumed that the lady is to be a housewife, and therefore many of the directions apply to the mysteries of housekeeping, to gardening, care of plants, &c. The other selections are of great variety, some serious, some of a lighter mood, but all apparently good, and of useful tendency.

Dr. Hook's Sermon.—An American edition of this "admirable sermon" has issued from the Burlington Press, with a brief introduction by Bishop Doane, the type and paper of superior quality.

☞ "We are happy to learn," says the Southern Churchman, "that the Rev. Leonidas Polk has consented to accept the office of missionary bishop. The assistant bishop of this diocese is now on his way to the western country, to participate in his consecration, which is to take place on the second Sunday in December, in the town of Cincinnati, State of Ohio."

Corporation for the Relief of the Widows and Children of Deceased Clergymen.—To the names of those already published, who have paid their annual subscriptions to this society, we are requested by the Secretary to add the following:—Rev. Stephen Jewett, Rev. Peter Williams, Rev. Samuel F. Jarvis, Rev. David Brown, Rev. F. H. Cuming.

Primary Convention.—The proceedings of the primary Convention of the Diocese of Western New York will be read with interest. The resolutions in particular, in which the Convention express their fullest confidence in their late bishop, in the rectitude of his principles, and the soundness of his policy, are not only honorable alike to the bishop and the Convention, but grateful to the heart of every sound Churchman.

☞ It has given us much pleasure to learn from an authentic source, that the Rev. Dr. Delancey accepts his election to the Episcopate of the Diocese of Western New York.

☞ The Christian Witness states that "the Right Rev. Bishop Doane has been invited to exercise the Episcopal offices over the Diocese of Maryland."

☞ Bishop Hopkins sailed for England on Wednesday last, in the packet ship Sheridan.

Clerical Changes.—The following clergymen having removed from this diocese, with letters of dismission, and been respectively received, have changed accordingly their canonical residence:—

To Pennsylvania, the Rev. Charles V. Kelly.

To North Carolina, the Rev. James Sunderland and the Rev. Henry H. Prout.

To Georgia, the Rev. Ezra B. Kellogg.

PROCLAMATION

By William L. Marcy, *Governor of the State of New York.*

To acknowledge the bounties of the Giver of all good, and to cherish grateful recollections of his beneficence, is eminently worthy of an intelligent and highly favored people. Whether we contemplate our condition with reference to the number and magnitude of the benefits we have received, or in contrast with less favored portions of the earth, we find abundant reasons for devout thankfulness to the *Sovereign Arbiter* of nations. In an especial manner are we furnished with persuasive motives to gratitude in his providential dealings with us during the past season. Our fields have been fertilized by the early and the latter rains; the toils of the husbandman have been rewarded with plentiful harvests; our habitations have been preserved in peace, and our families have been protected from the pestilence that walketh in darkness, and the destruction that wasteth at noon-day—the clouds which, for a time, gathered gloomily over us, have passed away, and we are again restored to individual and national prosperity; we still continue in the full enjoyment of those civil, social and religious rights and privileges which so highly distinguish us as a people.

I do therefore, in conformity to established usage, designate *Thursday, the twenty-ninth day of November instant,* to be observed as a day of Public Thanksgiving. and do recommend to the good people of this state to unite in offering the tribute of grateful hearts to their divine Benefactor, for the numerous blessings which he has mercifully vouchsafed to them durng the past year.

Given under my hand and the privy seal of
the state, the fifth day of November,
[L. S.] in the year of our Lord one thousand
eight hundred and thirty-eight.
Wm. L. Marcy.

From the Utica Gospel Messenger.

PRIMARY CONVENTION.

Pursuant to notice published in the Messenger for several weeks, the Diocese of Western New York commenced its primary Convention in Trinity Church, Geneva, on the festival of All Saints, November 1. Morning prayer was read by the Rev. Dr. Whitehouse, assisted by the Rev. Rufus Murray, who read the lessons. The sermon was preached by the Bishop of New York, who was assisted in the administration of the Lord's supper by the Rev. Dr Rudd, the Rev. Lucius Smith, and the Rev. J. M'Carty.

Of the interest and emotion produced by this sermon we need not remark particularly, as it will soon be before the Church in a pamphlet form. In one respect, however, it may not be improper to observe, that a point not often presented was most ably and clearly brought into view—that was, the distinction always to be maintained between the liturgy, and the articles and homilies—while the latter presents topics of faith, and views of doctrine more or less varied, in consequence of changes in times and countries, and to be traced and explained by the history of such times and countries, men have relied upon the former, and in looking for scriptural truth as traced back to the primitive ages, they have followed up the current of the liturgy. We hope this subject will be carefully considered by our brethren when they come to the perusal of this able discourse.

After the congregation was dismissed, the business of the organization of the Convention was commenced by requesting the Rev. Dr. Rudd to act as chairman pro tem., and the Rev. J. V. Van Ingen, as secretary pro tem. A resolution was adopted, authorizing the appointment by the chair, of a committee to prepare and to report measures necessary to the more convenient transaction of business. The following gentlemen were appointed the committee:—The Rev. Mr. Proal, Rev. Dr. Hale, Rev. L. Smith; Messrs. J. C. Spencer, D. E. Evans, Esq., and H. Hudson, Esq.

The Rev. Dr. Shelton was appointed a committee, to assist the chairman and secretary, in preparing a list of clergy entitled to seats, and of parishes represented by laity. The house then adjourned to three o'clock, P. M.

Three o'clock, P. M.

The house met. The secretary proceeded to call the roll of clergy, when forty-nine answered to their names and took their seats. Lay deputies from forty congregations were reported to be present. The committee on organization made report in part, whereupon the house proceeded to choose a president, when the Rev. Dr. Rudd was declared duly elected to that office. The house then went into a ballot for secretary, when the Rev. P. A. Proal was declared duly chosen. It was announced that the secretary had appointed the Rev. J. V. Van Ingen his assistant.

The first business of the Convention was the adoption of the following resolutions, the first being in conformity with the provisions of the third canon of the General Convention of 1838.

Resolved, unanimously, That the Diocese of Western New York be, and the same is, hereby placed under the full Episcopal charge and authority of the Right Rev. Benjamin T. Onderdonk, D. D., Bishop of the Diocese of New York, until a bishop be duly elected and consecrated for the said Diocese of Western New York, or until this resolution be revoked.

Resolved, That a copy of the foregoing resolution, duly attested by the officers of this Convention, be delivered to the Right Rev. Benjamin T. Onderdonk, D. D., by a committee of three members, to be appointed by the chair.

The Rev. Dr. Whitehouse, the Rev. Lucius Smith, and the Hon. Charles H. Carroll, were thereupon appointed by the chair. The Rev. Mr. Proal then offered the following, which was adopted, viz.

Whereas, it has been resolved by the Convention of the Protestant Episcopal Church in the State of New York, to "divide the Diocese of New York into two dioceses;" and that such division take effect on the first day of November, in the year of our Lord 1838:—And, whereas, the Right Rev. Benjamin T. Onderdonk, D. D., in his sermon delivered this morning, at the opening of the primary Con vention of the Diocese of Western New York, has expressed his feelings on being officially separated from this portion of his beloved flock —therefore,

Resolved, unanimously, That this Convention have heard with feelings of inexpressible love and reverence, the interesting, dignified, and affectionate farewell discourse delivered by the Bishop of the Diocese of New York, and reciprocate with unrestrained cordiality the kindness and tenderness manifested both in its sentiments, and in its delivery.

Resolved, unanimously, That this Convention have the fullest confidence in their late bishop, in the rectitude of his principles—in the purity of his motives—and in the elevation of his benevolent and amiable character:—and they are happy in bearing their testimony, not only to the kindness of his manner and the urbanity of his intercourse as their diocesan—but also to the soundness of his policy, and the correctness of his proceedings, whether in the sphere of his own diocese, or in the concerns of the Church at large.

A true copy from the minutes.

John C. Rudd,
President of the Convention of the Diocese of Western New York.

P. A. Proal, Secretary.

While the committee retired for the purpose of communicating the foregoing resolutions to the Bishop and asking his attendance, the house took a recess of ten minutes: at the end of which the Convention was called to order, and the committee returned, conducting the Bishop. As he approached the chair, the president rose and thus addressed him:—

"*Right Rev. Father in* God,—You are already informed that by an act of this body, you have been requested to take the Episcopal charge of the Diocese of Western New York, agreeably to the provision of the canons of the General Convention, and you thereby become our president. I may be allowed to say, that under the circumstances of this arrangement, I have far greater pleasure in retiring from this chair, than that which I experienced in entering upon its duties; while I cannot but tender to the members of this Convention, my hearty thanks for the honor they have done me, praying always for them all, that God will graciously have them at all times in his holy keeping, and especially during their present deliberations,—that he will guide and sanctify them by his Holy Spirit, and bestow upon them his heavenly benedictions."

With these words the president left the chair and handed the Bishop to it. The Convention received his thanks for their respectful and kind attention, and the business was proceeded in till the hour of adjournment.

Thursday, 7 o'clock, P. M.

The Convention met. A resolution was offered by the Rev. Dr. Clarke, that the house do *now* proceed to the election of a bishop. On this resolution there was some discussion, not protracted. Various suggestions were made in the shape of amendments, committee of the whole, &c., all of which ended in laying Dr. Clarke's resolution on the table. This, of course, terminated the discussion of the subject for that day.

The house then took a recess for half an hour, at the end of which on being called to order, a motion was made and carried to have a further recess for another half hour. As our business is to report the doings of the Convention, and not the proceedings of any informal meetings, we pass over all the acts of the two recess meetings. On the expiration of the second recess, the Bishop called the house to order. No business of moment was presented, and a motion for adjournment at once prevailed.

Friday morning, 10 o'clock.

Morning prayer was read by the Rev. Mr. Winslow.

The Convention having been called to order, and the minutes of yesterday having been read and approved, the Bishop made the following

ADDRESS.

My Brethren of the Clergy and Laity,—Among the many most gratifying circumstances which have attended the deeply interesting event of the division of the Diocese of New York, and which have created in me emotions of the most heartfelt thanksgiving, for the manifest tokens that we have enjoyed of his presence and favor, who is "the head over all things to the Church;" none have more deeply affected me than that mark of your confidence and esteem which has placed me at the head of a diocese that was so long a beloved and honored portion of my episcopal charge. The affectionate tokens, too, which accompanied the communication of the act which has called me to this chair, in the resolutions which you were so good as to found on the discourse of yesterday; in the very kind, courteous, and interesting manner, in which your committee conducted the interview with which they honored me; and in the remarks with which my old and valued friend and brother, to whom you so properly gave the presidency over your incipient proceedings, resigned the chair in my favor; all these circumstances, brethren, have added much to the feelings of grateful affection with which I accept the provisional charge of your diocese.

And now, brethren, I commend you to the guiding and aiding grace of God in your present important deliberations and proceedings.—Remember that you are Christians engaged in your Master's work, and members of the holy Church of Christ, who should be very jealous, with a godly jealousy, of her sanctity, purity, good order, and welfare. Remember, too, that you are members of a portion of that Church which is characterized by a peculiar solicitude for regularity and good order in all things. Nor should you forget that you were but recently a part of a diocese, in whose long course of more than half a century's operations, principles have been followed, a spirit cherished, and a policy pursued, which God has eminently blessed to its enlargement and strength, to its extended influence for good, and to the growth of its members in that true godliness which is manifested by the scripturally required fruits of the Spirit. In the operation of these principles, and this spirit and policy, precedents have been set, and modes of operation pursued, from which you would be wise never causelessly to depart.

May God be with you, and direct all your proceedings through a Christian course, to a truly Christian termination!

After this address no business of particular interest was transacted till the resolution of Dr. Clarke, laid upon the table yesterday, was called up, and the motion prevailed for proceeding to the election of a bishop.

A scene of the kind possessing more solemnity and interest has never passed before us.—The Bishop again addressed the Convention and we are sure every heart must have gone with him as he said,

Dear Brethren,—You are now about to enter on a measure of the most weighty responsibility. Solemnize your minds with devout and holy reflections on its true import. Secretly, in your prayers, make your humble supplications to God for his grace to guide you therein aright. For this purpose, silence will now be kept for a space; after which I will request you to accompany me to the throne of the heavenly grace in prayers, better than which we cannot have, which the Church has taught us.

That "silence kept for a space," that the secret prayers of all might be calmly offered, became a moment of intense interest, and we doubt not every heart then sent forth its fervent supplications that God would show by the influences of his spirit, whom he had chosen for the holy office. In the prayers which followed this season of holy stillness, as we joined the acting bishop, such were our impressions of the delightful, ample, and appropriate provisions of the Church, that we are compelled here to interrupt the thread of our narration with a few remarks. We were struck, as we believe were the members generally, with the peculiar appropriateness of the prayers employed, and we are satisfied that none could have been formed better adapted to the occasion. That our readers generally may appreciate the correctness of this impression, we give a list of the prayers used; and will only add that we were thus strengthened in the conclusion that there are few emergencies indeed, proper to be made subjects of united prayer, for which our liturgy will not be found abundantly provided.

The prayers then used were, the collect before the commandments in the communion service, collect for Whitsunday, omitting the words "as at this time."

Collect for 15 Sunday after Trinity,
do. " 16 do. do. do.
do. " 19 do. do. do.

Collect at the end of communion service, "Direct us O Lord," &c. The Lord's Prayer. The grace of our Lord, &c.

The devotions being ended, the Convention proceeded to ballot for a bishop, and the gravity, silence, and good order which prevailed, must have shown to all present that whatever there might be of difference of opinion, *all* were moved by the sincerest desire to discharge their duty, under a holy trust that the great Head of the Church would guide them to the best result, and as that result should indicate his will, so would they all yield to the conviction that thus hath it seemed good unto the Lord.

As the tellers made known the result, it was declared that the Rev. Wm. H. Delancey, D. D., of Philadelphia, had a majority of both orders. Whereupon, on motion of the Rev. Dr. Hale, seconded by the Rev. J. M'Carty, it was resolved, that the said Rev. Wm. H. Delancey, D.D. is, and is hereby declared to be, *unanimously* elected Bishop of the Diocese of Western New York. The manner in which this resolution was passed, the unvaried fulness and distinctness of the Aye, and the entire absence of a Nay, proved that we were a house at unity in itself. And we shall not soon forget the happy aspect and the prevailing expression which followed the exclamation of the Right Rev. president, as he declared the vote—"God be thanked."

Some little ordinary business was then transacted. The signature of the required testimonial in favor of the Bishop elect was made the order of the day for 2 o'clock, P.M., and then the house adjourned to that hour.

Friday, 2 o'clock, P. M.

The Convention met. The testimonial in favor of the Bishop elect having been duly prepared by the secretary, the members were called on for their signatures, and we believe every individual belonging to the Convention signed this document, which we can truly say, for fairness and respectability, as well in character as in execution, we have seldom seen surpassed. Every thing connected with the incipient measures of our new diocese being of interest, and worthy of preservation, we shall give a copy of the canonical testimonial required with the signatures of the clergy and laity, as soon as we have information of the acceptance of the Bishop elect.

We have not the means of giving in their order the various proceedings which were had in the course of this session. Every thing was conducted with generally great apparent good feeling, and with very little debate. Most of the time was consumed in balloting for the various officers, committees, &c., necessary to the conducting of the business of the diocese, till the hour of adjournment.

Friday Evening, 7 o'clock.

The house met. The several appointments having been made, and sundry matters of ordinary business having been attended to, all of which will be found in the Journal, and most of which will probably be placed hereafter in our columns, the business of the session was brought to a close about nine o'clock.

Here again we were indebted to our faithful pastor, the acting bishop, for the following address, and had we not before this expressed our admiration of the disinterested and magnanimous conduct of this beloved prelate, we should here find most ample room for the indulgence of our respect and affection; a respect and affection which we now find to have been felt even beyond our expectations. For all this we bless God, and as we are now an independent diocese, we most humbly pray, and hope and trust, that we shall long be and remain a devout and faithful family, having one heart and one mind, striving together for the faith of the Gospel, in the Church of the Gospel.

The closing address of the bishop is now to be given, and we envy not that man whose heart was not warmed, whose devotions were not animated, by what was then heard and done.

The resolution having passed that the Convention should be adjourned on the close of the usual religious exercises, the bishop said:—

Brethren,—I sincerely congratulate you on the very happy manner in which this, our first, Convention has been conducted, and has terminated. We may, I trust, with humility, indeed, but with much faith and Christian confidence, say, that God has been with us of a truth. Carry this sentiment home with you. Meditate much upon it. Make it the incentive to devout thanksgiving and humble prayer—thanksgiving that God has dealt so lovingly with us, and prayer that we may have grace duly to improve his mercy. My brethren of the clergy will not fail to urge upon their people, by precept and example, the constant maintenance of the spirit of Christian affection, unity, and order, which has been so signally blessed among us. The laity too, will, I trust, second herein the godly efforts of their pastors. And may this diocese, under the constant experience of the abundant blessings of God's providence and grace, be largely increased, strengthened and prospered! May it be an honored instrument of building up its members in the true faith and piety of the Gospel, and of extending their holy influences! And to those influences, beloved brethren, I affectionately commend you, your families, and your parishes, for your growth in grace, your comfort in sorrow, and your safe guidance through the changes and chances of this mortal life, to the glory, honor and immortality of heaven!

Let us commence our parting devotions by singing the 202d hymn.

We here give the appointments of the several officers, committees, &c., as we are assured that our brethren generally are very axious to have them.

STANDING COMMITTEE.

Clergy.—Rev. Drs. Rudd, Shelton, Hale; Rev. Mr. Lucas.

Laity.—Hon. T. H. Hubbard, Hon. R. C. Nicholas; W. C. Pierrepont, Esq.; General Vincent Matthews.

DELEGATES TO THE GENERAL CONVENTION.

Clergy.—Rev Drs. Whitehouse and Shelton; Rev. Messrs. Proal and Van Ingen.

Laity.—Hon. J. C. Spencer, Hon. C. H. Carroll, Hon. Jonas Earl, jun., Hon. Jesse Clark.

SUPPLEMENTAL DELEGATES.

Clergy.—Rev. Dr. O. Clark; Rev. Messrs. Irving, Winslow, and C. S. Hawks.

Laity.—Hon. William H. Seward; W. S. De Zeng, Esq.; H. J. Redfield, Colonel J. E. Hinman.

TRUSTEES OF THE EPISCOPAL FUND.

J. C. Spencer, A. B. Johnson, G. V. Sacket, William W. Mumford, H. J. Redfield.

William S. Philpot, Esq., *Treasurer.*

Immediately after the adjournment of the Convention, the Standing Committee met, and made choice of the Rev. J. C. Rudd, D. D., president, and the Rev. William Lucas, secretary.

The president was then, by a resolution of the committee, authorized, and directed, to take all the canonical measures required, and to carry on the necessary correspondence in relation to the consecration of the bishop elect.

BISHOP M'COSKRY'S ADDRESS TO THE CONVENTION OF THE DIOCESE OF MICHIGAN.

Beloved Brethren,—It affords me no little gratification, and I hope impresses me with a deep sense of thankfulness to God, that we are again permitted to meet one another as the representatives of part of the Church of Christ—to tell of our success in carrying forward the great interests committed to her, and to devise ways and means for the more speedy accomplishment of the trust which the Great Head of the Church has put into our hands. The past year has been to me one of anxious and painful solicitude, as I feared the pecuniary difficulties which have been felt so severely by our population would affect most seriously your comfort, and of course in some degree at least unfit you for the due discharge of those duties which require an undivided heart. But God in his infinite mercy has overruled every thing for good. He has taught men the uncertainty of all human calculations, and the instability of all earthly good. And in the midst of difficulties hitherto unknown among our people, we have been cheered by the steady increase of the number of those who have chosen God as their portion, and Christ as their friend. In presenting to you the record of my official acts, I will include those of the preceding year, as I was providentially prevented from uniting in your counsels at the last annual Convention. It was a matter of regret to me, as I was anxious to submit for your consideration the constitution and canons of this diocese, and which, in accordance with the provisions of the constitution under which we are now acting, might have been adopted at this Convention. However it was placed beyond my power, as I was detained at Huron, in Ohio, on my return from Kentucky, by a violent gale on the Lake. Immediately after the adjournment of the Convention of 1836, I ordained, October 30, (the twenty-second Sunday after Trinity,) Mr. David J. Burger to the deaconship. He had been a candidate for orders in the Diocese of Virginia, and was regularly transferred to this diocese, by the Right Rev. Bishop Moore. Mr. Burger immediately entered upon the duties of his office, and officiated, by my direction, for a few months at Mount Clemens and parts adjacent. As the prospects were not so good at these points, of speedily establishing the Church as at other places in the diocese, he relinquished this station with my consent, and removed to Dexter. This village was, prior to this period, united with the village of Ann Arbor as a missionary station, under the charge of the Rev. Mr. Marks. At my request, the domestic committee separated them and made Dexter a missionary station. This measure has tended to strengthen both parishes. It is my desire whenever practicable, to have separate stations, as I have always observed that where two or three places are united, and services held occasionally at each, that they remain weak, and are likely to continue dependent upon the aid of the domestic committee of the Church. November 17, I left Detroit and visited the parish at Troy under the care of the Rev. Mr. Hollister. It was with great difficulty I reached this place, although distant only twenty miles from Detroit. The roads were almost impassable, but by the good providence of God, I was preserved through many dangers, and felt but little inconvenience from the journey. November 18, I preached at Pontiac, This was my first visit to this flourishing village. Owing to a mistake the notice of my intended visit reached this place but an hour previous to my arrival. I had on this account but few persons to join with me in the services of the Church, and listen to the message of mercy. Since that period a Church has been organized and is now under the charge of the Rev. Mr. Hollister. It is connected with Troy as a missionary station. Prior to this arrangement, Mr. Hollister's services were divided between Troy and Romeo; but as the latter place was twenty miles distant from Troy, his place of residence, and Pontiac only nine, I thought it advisable to connect it with Troy. In doing so Romeo has been deprived of his services. I hope, however, soon to be able to place a missionary at Romeo, as I understand there are several families belonging to our Church residing there and in the vicinity. November 20, I returned to Troy and preached. At the request of the Rev. Mr. Hollister I baptized an adult, as he was so unwell as to be unable to attend any of the services held in his parish. I also cofirmed three persons and administered the holy communion. Although the weather was exceedingly unfavorable, yet the services were very interesting and I trust profitable to all present. We had the promise of God, that where two or three are met together in his name, he would be present to bless, and I humbly trust that it was verified on this day. Much seriousness was manifest by all, and I hope impressions made on their hearts that will be deep and abiding. On the first Sunday in December, (it being the second Sunday in Advent,) I confirmed twenty-three persons in St. Paul's Church, Detroit. Seldom have I witnessed a more solemn scene than this occasion presented. The old, the middle aged, and the young, crowding around the altar of the Lord, to renew their baptismal engagements, and publicly declare the Lord to be their God. The Church was filled with many who had never witnessed the administration of this apostolic rite; and I have, since that period, had abundant evidence, that many prejudices were removed, and convictions forced upon some, who had formerly looked upon this rite, as rather a matter of form, than as involving responsibilities of the highest possible kind. On Christmas day I had the pleasure of welcoming all who had thus openly declared their attachment to Christ, to the holy communion. December 12, 13 and 14, I preached in Trinity Church, Monroe; and on Sunday, (the fourth Sunday in Advent,) I admitted Mr. Charles Reighley to the deaconship. The service was read by the Rev. Samuel Marks, and the candidate presented by the Rev. Mr. O'Brien. I preached the sermon. On the evening of the same day, I confirmed in the same church seventeen persons. This parish has continued to increase in numbers, and above all in spiritual things, under the steady and persevering labors of its worthy rector. Under many discouragements, he has proclaimed the Gospel of Christ; and through the blessing of God on his labors, has had continued evidence that he has not labored in vain. January 26, 1837, I preached in St. Peter's Church, Tecumseh, and in St. Patrick's Church, Clinton, five miles distant, January 27. On Sunday, January 29, (it being Sexagesima Sunday,) I consecrated St. Peter's Church, Tecumseh, to the service of Almighty God, the Father, the Son and the Holy Ghost. On the same day I admitted the Rev. Mr. Cole, the minister of the parish, to the priesthood. The service was read by the Rev. Mr. O'Brien, and the candidate presented by the Rev. Samuel Marks—sermon preached by myself. In the afternoon of the same day, I again preached in St. Patrick's, Clinton, and in the evening at St. Peter's, Tecumseh. All these services were well attended, and much seriousness manifested. These two parishes are united, and are under the care of the Rev. Mr. Cole. He has labored most assiduously in these parishes, and their present prosperous condition shows that his labors have been duly appreciated. And here I would mention in reference to these congregations, that I have never witnessed in any place, a greater respect for the ordinances of Christ's house, than they have always shown during my visitations. Although the services have been at times very long, yet I have never known one person to leave the church, unless compelled by sickness or some unavoidable cause. St. Peter's Church is a gothic edifice, creditable alike to the taste and liberality of the worshippers. They have since that period purchased a bell, and expect soon to have an organ, now or nearly finished. St. Patrick's Church, at Clinton, was built by the Rev. Mr. Lyster; and stands as a monument of his liberality and unceasing devotion to the Church of Christ. He has been a steady and faithful pioneer in this diocese. Wherever he has officiated, friends have been secured for the church, and little difficulty experienced in securing a permanent organization. Owing to ill health he has not confined himself to one place, but with my permission, has travelled far and wide, preaching the unsearchable riches of Christ. I trust he may long be permitted to labor among us. January 30, I preached in Ann Arbor. As the church was not completed I officiated in the court-house, which was kindly given for that purpose. The congregation was large and attentive. On Tuesday, February 21, I held an association at Ypsilanti. There were present, the Rev. Messrs. O'Brien, Marks and Reighley. We preached for three successive days, and our labors were much blessed. Several persons were awakened and converted; and are now active members of the Church. This place was formerly a missionary station. It had, however, been abandoned and many prejudices existed against the Church. Few persons could be found who were willing to call themselves Episcopalians; but now there is no place in the diocese where the Church has more rapidly gained friends, and where it is more securely established. Shortly after these services, I directed the Rev. Mr. Reighley to remove to this place and organize a parish. He did so immediately, and has since that period most successfully preached the Gospel of our blessed Lord. The beautiful edifice in which we are now assembled, and which is to be consecrated in a few days, shows what can be done even under many discouragements, and which reflects great credit on both pastor and people. May the Lord enable him to build them up a spiritual house to his glory. On Sunday, February 26, (it being the third Sunday in Lent,) I preached in Trinity Church, Monroe. Owing to the sickness of several persons who were candidates for confirmation I was obliged to postpone the administration of that rite until another period. On Sunday, the fifth of March, (the fourth Sunday in Lent,) in St. Paul's Church, Detroit, I admitted Mr. Charles B. Stout to the deaconship. He had been a candidate for orders in the Diocese of New York, and was regularly dismissed to this diocese by the Right Rev Bishop Onderdonk. The service was read by the Rev. Messrs. Hollister and Reighley, and the candidate presented by the Rev. Mr. Marks. June 19, I received from the Right Rev. Bishop Onderdonk of the Diocese of New York letters dismissory of Rev. William Clark, D. D. These letters were duly accepted. The Rev. Mr. Clark, although much indisposed, has been actively engaged in the duties of the ministry since his removal to this diocese. He has officiated in a school-house a few miles distant from his residence, in Livingston county. He hopes soon to be able to organize a congregation. July 13, I received from the Right Rev. Bishop Onderdonk of the Diocese of Pennsylvania, letters dismissory of the Rev. Marcus K. Cushman. These letters were accepted and the Rev. Mr. Cushman appointed to take charge of the missionary station at St. Joseph's. He continues to preach at this place; and has most faithfully exhibited the Gospel, in connexion with all the peculiarities of our Church. As he was the first settled minister at this place, he has had to contend with many difficulties. Indeed few clergymen in the diocese have been exempt from difficulties, especially when they have exhibited fearlessly the deep depravity of the human heart; and the necessity for a thorough and radical change by and through, and on account of the righteousness of Christ, in order that they may be saved. Many have supposed that the Church held out some more easy and less repugnant method of securing their salvation, and have been greatly disappointed when they have found on what terms she presents salvation to their acceptance. On this account exertions of no ordinary kind have had to be made by those who labor in holy things. But my brethren of the clergy, it is a cause for devout thankfulness to Almighty God, that through your exertions, our Church has been rescued from the charges which has been made against her, and she now stands demanding of all her members, holiness of heart and holiness of life. July 17, I preached at Gross Isle, and on the following day at Truago. In both these places the services were well performed, and much anxiety expressed for the permanent establishment of a pastor. During the last winter the Rev. Mr. Alberger of the Diocese of Maryland, has regularly officiated in these places. July 19, I left Detroit, on a visit to the parishes in Wisconsin. On my way I stopped at Mackinaw a few days. I preached there on Sunday, July 23. The building occupied by the Presbyterians was kindly offered for the purpose and accepted. There is but little prospect of establishing the Church on this island, as many of the inhabitants have left it. It was formerly the depot of the American Fur Company. This having been broken up, the population of the island is greatly reduced. On July 30, it being Sunday, the tenth Sunday after Trinity, I reached Green Bay, and preached and confirmed seven persons, two of whom were girls from the mission school. They appeared to be well instructed, and to appreciate the responsibilities connected with this act. In the afternoon of the same day I preached at the mission-house; where I was most cordially welcomed by the superintendent, the Rev. Mr. Brown. The boys and girls were very attentive to the services, and showed that no little care and attention had been given by their assiduous instructors. The boys have been chiefly taught by Mr. Brown, and the girls by the Misses Crawford, who have most unremittingly given themselves up to this blessed work. It was a matter of regret to me that the school had been so reduced—the number not exceeding thirty. There is the most ample accommodations I should judge for one hundred and upwards; and I feel confident that could the members of our Church witness the improvement of the scholars, rescued from the most degraded of our Indian tribes, they would have felt willing to have continued it on a more liberal scale. As it is, it is worth while to continue it, as its benefits are confined to so few. And yet it is sad to think that these thirty children, now weaned from savage life should again be driven back, and perhaps lose all the instruction so kindly given. The Rev. Mr. Brown has, in addition to his duties as superintendent of the school, regularly officiated once a day at Green Bay, and in the afternoon at the mission house. He has done much for the cause of Christ, by his holy and blameless life, and by his self-denying labors. Green Bay presents a most desirable spot for the establishment of the Church. It has been a missionary station for several years, formerly under the charge of the Rev. Mr. Cadle. He is remembered with much affection by his former parishioners. It has been destitute of the services of a settled pastor since he resigned the charge. In accordance with their request I have endeavored to obtain for them a pastor. As yet I have not succeeded. (*To be continued.*)

DIOCESAN RECORD.

Bishop Onderdonk's Appointments for the Annual Confirmations in New York and Brooklyn.—Advent Sunday, December 2, Christ Church, *Brooklyn.*

Third Sunday in Advent, December 16, Church of the Annunciation, *New York.*

Sunday after Christmas, December 30, Trinity Church.

First Sunday after the Epiphany, January 13, St. Paul's Chapel.

Septuagesima Sunday, January 27, St. John's Chapel.

Quinquagesima Sunday, February 10, St. Mark's Church.

Second Sunday in Lent and Festival of St. Matthias the Apostle, February 24, St. John's Church, *Brooklyn.*

Fourth Sunday in Lent, March 10, Christ Church, *New York.*

Sunday next before Easter, March 24, French Church Du St. Esprit.

First Sunday after Easter, April 7, St. Stephen's Church.

Third Sunday after Easter, April 21, Grace Church.

Fourth Sunday after Easter, April 28, St. Paul's Church, *Brooklyn.*

Episcopal Acts by the Bishop of this Diocese.—Chenango county. Thursday, October 25, in Christ Church, Sherburne, admitted the Rev. Thomas J. Ruger, Deacon, the missionary there, to the priesthood. Morning prayer was read by the Rev. Liberty A. Barrows, missionary at Norwich, (who also presented the candidate,) assisted by the Rev, Johnson A. Brayton, missionary at Hamilton, Madison county, who read the lessons, and the sermon preached by the bishop.

Tioga county. Twentieth Sunday after Trinity, and Festival of St. Simon and St. Jude the Apostles, October 28, in the court-house at Owego, the usual place of worship for the parish of St. Paul's Church, admitted to the priesthood the Rev. John Bayley, Deacon, the missionary there. Morning prayer was read by the Rev. Humphrey Hllis, missionary at South Danby, Tompkins county, and Candor, (who also presented the candidate,) assisted by the Rev. Richard Smith, missionary at Hector, Tompkins county, and Johnson's Settlement, Chemung county, who read the lessons, and the sermon preached by the bishop.

In the afternoon confirmed one.

Chemung county. Tuesday, October 30, confirmed five in St. John's Church, Johnson's Settlement.

City of Schenectady. Thursday, November 8, confirmed seventeen in St. George's Church.

CALENDAR.

NOVEMBER.

18. 23d Sunday after Trinity.
25. 24th Sunday after Trinity.
[The collect, epistle, and Gospel for the 25th Sunday are this day to be used.]
30. St. Andrew.

DECEMBER.

2. 1st Sunday in Advent.
9. 2d Sunday in Advent.
16. 3d Sunday in Advent.
19. Ember Day.
21. Ember Day, and St Thomas.

NOTICES.

EDUCATION AND MISS. SOC. OF THE PROT. EPIS. CHURCH IN THE DIOCESE OF NEW YORK.

At a meeting of the Missionary Board, November 12, 1838, the following stations and missionaries were appointed for the year ending October 1, 1839.

Albany county, West Troy, Rev Daniel S Lewis; do, Rensselaerville, Rev Orsamus H Smith; Alleghany, Angelica, Rev Lewis Thibou, jun; do, Hunt's Hollow, Rev Lucius Carter; Broome, Harpersville, Rev James Keeler; Cattaraugus, Ellicotville and Olean, Rev Thomas Morris; Cayuga, Moravia, Rev Seth W Beardsley; Chautauque, Fredonia, Rev Lucius Smith; do, Mayville and Jamestown, Rev A G Baldwin; Chemung, Elmira, Rev Gordon Winslow; Chenango, Fayetteville and Mount Upton, Rev Seth S Rogers; do, Norwich, Rev Liberty A Barrows; do Sherburne, Rev Thomas J Ruger; Delaware, Walton, Rev Amos B Beach; Dutchess, Lithgow, Rev H Jelliff; Franklin, Malone, ———; Genessee, Weathersfield Springs and Sheldon, and Auroraville, Erie county, Rev Isaac Garvin; Greene, Cairo, ———; do, Oakhill, Rev James Thompson; Herkimer, Fairfield and Norway, Rev W Baker; do, Little Falls and Mohawk, Rev T Towell; Jefferson, Sackett's Harbor, Rev Amos C Treadway; do, Pierrepont Manor, Rev N Watkins; Livingston, Geneseo, ———; do, West Avon, ———; do, Mount Morris, Rev H S Atwater; Lewis, Lowville and Turin, ———; Madison, Hamilton, Rev J A Brayton; do, Perryville, Rev W M Weber, M D; Montgomery, Port Jackson, and West Charlton, Saratoga, Rev John Knill; Monroe, Brockport and Clarkson, Rev Tapping Reeve Chipman; Niagara, Lewiston and Youngstown, Rev R Murray; do, Upper Lockport, Rev George Denison; Oneida, Holland Patent, and Oriskany, Rev Stephen McHugh; do, Rome, Rev Nathan B Burgess; Onondaga, Onondaga Hill and Geddes, Rev Marshall Whiting; do, Fayetteville and Pompey, Rev Loyd Windsor; Onondaga, Skaneateles and Marcellus, Rev Joseph T Clark; Ontario, Centrefield, Rev Thomas Meachem; do, Vienna, and Sodus, Wayne county, Rev Erastus Spalding; do Allen's Hill, Rev George H Norton; Orleans, Medina, Rev William Allanson; Oswego, Fulton and Baldwinsville, Onondaga county, Rev George B Engle; Otsego, Gilbertsville, and Otego, Rev John Hughes; do, Cherry Valley and Westford, Rev Timothy Minor; Putnam, Paterson and North Salem, Westchester county, Rev Benjamin Evans; Queen's, Cold-spring Harbor, and Huntington, Rev Isaac Sherwood; do, Jamaica, Flushing, and Newtown, for colored congregations, Rev Isaiah G De Grasse; Rensselaer, Hoosic Falls, Rev Ebenezer Williams; Saratoga, Ballston Spa, and Saratoga Springs, Rev Deodatus Babcock; do, Stillwater, and Mechanicsville, Rev Reuben Hubbard; do, Waterford, and Cohoes, Albany county, Rev Cyrus Stebbins, D D; St Lawrence, Canton, ———; do, Morristown, and Henvelton, Rev D Griffith; do, Waddington and Lisbon, Rev A Humphrey; Seneca, Seneca Falls, and Montezuma, Cayuga county, Rev H Tullidge; Sullivan, Monticello, Rev E K Fowler; Suffolk, Setauket and Islip, Rev Charles Seabury; Tioga, Richford, and McLean, Tompkins county, ———; do, Owego, Rev John Bailey; Tompkins, Hector, and Johnson's Settlement, Chemung county, Rev Richard Smith; do, South Danby, and Candor, Tioga county, Rev Humphrey Hollister; Ulster, Kingston, Rev John Dowdney, jun; do, Marlboro, Rev Robert Shaw; Washington, Hampton, Rev Moore Bingham; do, Whitehall, Rev Palmer Dyer; do, Granville; Rev Darwin B Mason, M D; Wayne, Lyons, Rev Samuel Cooke; Yates, Pen Yan, Rev Edmund Embury. Copy from the minutes.

Thomas C. Butler, Secretary.

A stated meeting of the Board of Managers of the "Young Men's Auxiliary Protestant Episcopal Tract Society," will be held in the Sunday school of St John's Chapel, on Monday evening next, November 19, at 7 o'clock. Punctual attendance is requested. By order

A. W. O. Spooner, Secretary, *pro. tem.*
November 17, 1838.

A sermon will be preached before the "Young Men's Auxiliary Education and Missionary Society on Sunday evening, November 18, by the Rev Dr Eastburn, in the Church of the Ascension. Service to commence at half past 7 o'clock. A collection will be taken up in aid of the funds of the Society. This congregation, and young men in particular, are requested to attend.

On Saturday, November 17, at half after 10 o'clock, the annual sermon, by the bishop, will be preached before the clergy of the Northern Convocation of the Diocese of New Jersey.

☞St. Bartholomew's Church.—The hours for divine service in this Church, hereafter, will be in the morning, at half past 10 o'clock, and in the afternoon at 3 o'clock: excepting on the first Sunday in each month, when the afternoon service will be omitted and there will be service in the evening, commencing at 7 o'clock. Lecture on every Thursday evening at 7 o'clock.

November 17, 1838. 2t

Mission Church of the Holy Evangelists, Vandewater st. The Rev Hugh Smith, D D, will preach the first quarterly sermon, on Sunday evening next, the 18th inst. to aid the funds of this church. The friends of the City Mission are particularly invited to attend. Services at 7 o'clock. Should the weather prove unfavorable it will be deferred to the next fair Sunday evening.

STANDING COMMITTEE OF THE NEW YORK PROTESTANT EPISCOPAL PRESS.

H. Cotheal, Treasurer and Agent,
Lewis Curtis,
W. H. Hobart, M. D.,
Charles N. S. Rowland,
George C. Morgan,
Cornelius Oakley,
Henry McFarlan, Sec'y.

Bibles, Prayer-books, Devotional and Miscellaneous Works published and for sale by the Press, 142 Fulton st.

October 20, 1838.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of November 7, has received the following contributions, viz.

By the hands of H M B, from Miss E W Shelton, of Huntington, Conn, $25. From Mrs Mary M Foot, Fort Winnebago, Wisconsin Territory, $5. From an Episcopalian of the same place, $3. From Mary Helen Babcock, Oriskany Falls, Oneida co, N Y, for Indian Missions, $1. From a North Carolinian, for Bishop Kemper, $5. By the hands of the Rev J H Nichols, rector, collection at a missionary meeting of the clergy of Fairfield county, in Christ church, Greenwich, Connecticut, August 28, 1838, for domestic missions, $6 50. Received from General B S Tappan, on account of money advanced by the committee to Rev C A Foster, in January last, $100. From the Rev E E Beardsley, rector of St Peter's church, Cheshire, Connecticut, for domestic missions, $10. By the hands of the Rev M P Parks, rector of Christ church, Norfolk, Va, the last quarterly collection of that church, for missionary purposes, $163 38, of which $65 30 is for the foreign committee, $98 08. From Alvah Finch, Esq, South Danby, Tompkins county, N Y, $10. Remitted by the Rev G Sheets, collection in Trinity church, Oxford, Pennsylvania, $21 12. Total receipts, $284 70.

November 14, 1838. James Swords, Treasurer.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following donations.

From Trinity church, Centrefield, Rev Thomas Meachem, by the hands of B M Brown, Esq, $5; from Miss Shelton, of Huntington, Conn, for Prayer-books to be distributed to the West, $5; from Rev R H Ranney, rector of Grace church, St Francisville, Louisiana, by the hands of Mr Wm R Taylor, $25; from a lady of Fort Winnebago, Wisconsin Territory, $1; from an Episcopalian of Wisconsin Territory, both remitted by the Rev Mr Cadle to the Rev J D Carder; from a North Carolinian, $2 50; annual subscriptions, $5. Total, $43 50.

Contributions, donations, and annual subscriptions now due, will be gratefully received at No. 77 Maiden-lane by

Thomas Browning, Treasurer,
Or at the Depository, 28 Ann street, by
Thomas C. Butler, agent.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums.

From Trinity church, Centrefield, Rev Thomas Meachem, by the hands of B M Brown, Esq, $5; from Rev L P W Balch, annual, $1; from a North Carolinian, $2 50; from annual subscribers, $6. Total, $14 50.

Contributions, donations, and annual subscriptions now due, will be thankfully received at 77 Maiden-lane, by

Thomas Browning, Treasurer.
Or at the Depository, 28 Ann street, by
Thomas C Butler, agent.

The 29th annual report is ready for distribution at the Depository.

CITY MISSION.

The Treasurer of the New York Protestant Episcopal City Mission Society, acknowledges the receipt of the following sums since October 24.

Annual subscriptions, from Peter Lorillard, jun, $25; E G Faile, $25; H H Reynolds, $10; John Mason, $50; Goold Hoyt, $50; C J Aldis, $30. The contribution of Grace Church, from Rev T H Taylor, D D, $200. Total, $390.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary acknowledges the following receipts, viz.

From a lady of St Paul's chapel in the city of New York, by the hands of Mr Thomas N Stanford, $10; from Miss E W Shelton, of Huntington, Conn, by the hands of H M B, $25; from Christ church, Cooperstown, Otsego county, State of New York, by the hands of Mr Theodore Keese, $13 06; from Wm Newton Mercer, M D, of Laurel Hill, near Natchez, State of Mississippi, $500; (from Rev George Sheets, (by the hands of Mr Charles J Aldis.) a collection in Trinity church, Oxford, Penn, $41 72.

November 14, 1838.

NEW YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New York Protestant Episcopal Education and Missionary Society acknowledges the receipts of the following sums to the credit of the several funds, viz.

1838 *Missionary Disposable Fund.*

November 13, received collection made in St Paul's church, Lewiston, $13; 13, received collection made in St Paul's church, Paris, $5; 13, received collection made in Christ church, Sackett's Harbor, $7; 13 received collection made in French church, Du St Esprit, New York, $7 09. Total, $32 09.

1838 *Education Disposable Fund.*

November 13, received from Zion church, Greene, Chenango county, $5.

1338 *General Disposable Fund.*

November 13, received a donation from Mr Amos Johnson, of Redfied, Oswego county, enclosed in a letter to Mr Thomas Browning, $9 62; received collection made in Christ church, Lockport, $5; received collection made in Trinity church, Geneva, at the opening of the Primary Convention of the Western Diocese of New York, $51. Total, 65 62.

Benjamin M. Brown, Treasurer.
November 13, 1838.

The Treasurer also acknowledges the receipt of $500 from the estate of Valentine Nutter, Esq, deceased, by the hands of Mrs G Wilkins, executrix, the said to be equally divided between the Education and Missionary Funds of the Society.

UNION DEPOSITORY.

28 Ann-street.

Packages forwarded by the Episc. S. S. Union, during the week ending November 15.

Belknap & Hammersley, Hartford, per steamer Cleopatra; A E Miller, Charleston, S C, per brig Tybee; L Clark, Troy, per towboat Orleans; H H Roath, Norwich, per steamer Norwich; L H Young, New Haven, per steamer New York; Rev J F Phillips, Cattskill, per Mr Bullock; Rev L Doolittle, Lenoxville, L C, sent to 116 Leonard st, care of J Hackett, Esq; James Baker, Norfolk, Va, per brig Empire; W P Hunter, Savannah, Ga, per brig Clinton; W C Lord, Wilmington, sent to Hallett & Brown; Thomas Latimer, Philadelphia, per Union Line; C Stimpson, Boston, sent to C S Francis; Rev J B Brittan, Indianapolis, in box, to T Latimer; 1 box and bundle for Rev F P Lee, Tallahassee, Florida, per brig Timoleon.

ENGLISH BOOKS just received by *Sherman & Trevett.*
Rose's Parkhurst's Lexicon.
Campbell on Miracles.
Potter's Sophocles.
Leland's Deistical Writers.
Jebb's Correspondence.
Jeremy Taylor's Works, new ed., by Croly.
Apostolic Fathers.
Ellis on Divine Things.
Faber on the Trinity.
Sherlock's Works.
Bingham's Antiquities.
Massillon's Sermons.
Neal's History of the Puritans
Horsley Tracts.
Depository of the Protestant Episcopal Press, 142 Fulton street. nov3

POETRY.

From the Token for 1837.

THE ANCIENT FAMILY CLOCK.

BY MRS. SIGOURNEY.

So, here thou art, old friend,
Ready thine aid to lend,
With honest face;
The gilded figures just as bright
Upon thy painted case,
As when I ran with young delight
Thy burnished robe to trace—
Forbidden still thy garniture to touch,
I gazed with clasped hands, admiring long and much.

But where is she who sate
Near in her elbow chair,
Teaching with patient care
Life's young beginner, on thy dialplate
To count the winged minutes, fleet and fair,
And mark each hour with deeds of love?
Lo, she hath broke her league with time, and found the bliss above.

Thrice welcome, ancient crone!
'Tis sweet to gaze on thee,
And hear thy busy heart beat on.
Come, tell old tales to me,
Old tales such as I love of hoar antiquity.
Young lips their love have told
Into the thrilling ear,
Till midnight's witching hour wax'd old,
Deeming themselves alone, while thou wert near,
In thy sly corner hid, sublime,
With thy '*tick, tick*'—to warn how time
Outliveth love, boasting itself divine,
Yet fading like the leaf which its fond votaries twine.

The unutter'd hopes and fears,
The deep-drawn rapturous tears
Of young paternity,
Were chronicled by thee.
The nurseling's first faint cry,
Which from a bright haired girl of dance and song,
The idol incense fed, of an adoring throng,
Did make a mother, with her quenchless eyes
Of love, and truth, and trust, and holiest memories,
As death's sharp ministry
Doth make an angel when the mortal dies.

Thy quick vibrations caught
The cradled infant's ear,
And while it marked thy face with curious fear,
Thou didst awake the new-born thought,
Peering through the humid eye,
Like star-beam in a misty sky;
Tho' the nurse, standing still more near,
Saw but the body's growing wealth,
And praised that fair machine of clay,
Working in mystery and health
Its wondrous way.

Thou uttered'st the death knell,
Chiming in sadness with the funeral bell,
When stranger feet came gathering slow
To see the master of the mansion borne
To that last home, the narrow and the low,
From whence is no return.

How slow thy movements to the anxious breast,
The expecting maiden, or the waiting wife,
'*He comes to-mrrow*,'—but the day unblest
Still like a wounded snake its length did draw;
Then wert thou watched and blamed, as if the strife
Of wild emotion should have been thy law,
Tho' thou wert pledged, in amity sublime,
To chrystal-breasted truth, and sky-reporting time.

Thou hast the signal given
For the gay bridal, when with flower-crowned hair
And glowing brow, the youthful pair
Stood near the priest, with reverent air,
Dreaming that earth means heaven:—
And thou hast heralded with joyance fair
The green-wreathed Christmas, and that other feast,
With which the hard lot of colonial care
The pilgrim-sire besprinkled;—saving well,
The luscious pumpkin, and the fatted beast,
And the rich apple, with its luscious swell,
Till the thanksgiving sermon duly o'er,
He greets his children at his humble door,
Bidding them welcome to his plenteous board,
While gathering from their distant home
To knit their gladdened hearts in love they come,
Each with his youngling brood, round the gray father's board.

Thou hast outlived thy maker, ancient clock!
He in his cold grave sleeps;—but thy slight wheels
Still do his bidding, yet his frailty mock,
While o'er his name, oblivion steals:
Oh man! so prodigal of pride and praise,
Thy works survive thee,—dead machines perform
Their revolution, while thy scythe-shorn days
Yield thee a powerless prisoner to the worm—
Thou darest to sport with time,—while he
Consigns thee sternly to eternity.
Make peace!—make peace with Him, who rules above the storm.

PASTORAL LETTER OF THE HOUSE OF BISHOPS.

Through the merciful goodness of our heavenly Father, the General Convention of our churches has again been permitted to meet in council; and according to our custom and to the canons of our Church, we, your bishops, at the close of our deliberations, and at the request of the House of the Clerical and Lay Deputies, address to you this letter on the present state of the churches under our pastoral care, and the duties incumbent on those who desire the promotion of their prosperity and peace.

But in the performance of this duty our minds are filled with mournful recollections of the past. He who so long presided in our councils, and to whom, with the most reverential regard, we have been accustomed to look, as a father in Israel and a spiritual guide,—he, on whose wisdom and pen we have chiefly depended in expressing our sentiments and advice in these our pastoral addresses, has been called from his earthly labors; his spirit has departed to the Church above, and his mortal remains now rest in the tomb. But though dead he yet speaketh in the excellent productions of his pen, which remain as the lasting monuments of his piety and wisdom. Like the Apostle Peter, he has very successfully "endeavored that we may be able, after his decease, to have in remembrance the things" most essential to Zion's prosperity. On this occasion there is a peculiar fitness in our directing your attention to what he has taught.

We are called on this occasion to lament the decease of another of our Episcopal brethren, the Right Rev. William Murray Stone, D. D., who has been more recently taken from the field of his faithful labors. From our small number have two been taken since our last Convention, admonishing us who survive to labor with diligence, and to be also ready.

With thankfulness to the Giver of all good we are permitted to report that others have been added to the House of Bishops. Soon after the close of our last Convention in 1835, the Rev. Jackson Kemper, D. D., was consecrated to the Episcopal supervision of our churches in the states of Indiana and Missouri, and not long after the Rev. Samuel Allen M'Coskry was ordained bishop of Michigan.

The Convention has been fully attended; the bishops have all been present, and the business has been conducted with much diligence, perfect harmony, and brotherly kindness.

The doings of the Convention will be seen in its published journals. As among things most interesting, we may here mention, that dioceses have been duly organized in Florida, Louisiana, and Indiana, and have all been admitted into a union with this Convention. Some new canons have been made, and others altered, and, as we trust, improved. We hope soon to have such a code of ecclesiastical law, that further alterations will be seldom needed.

The calls for more Episcopal labors and supervision are many and urgent, and after deliberation and prayer, the House of Bishops have nominated, and the House of Deputies have elected the Rev. Leonidas Polk, of Tennessee, to be a missionary bishop of Arkansas, and whose labors, it is expected, will at first be chiefly bestowed on the vacant dioceses in south western parts of the United States.

The proposed alteration of our general constitution, so as under certain restrictions, to allow very large dioceses to be divided, has been adopted; and the Diocese of New York is availing itself of this permission, and taking measures to form a new diocese in the western part of that state, which business, it is expected, will, in November next, be completed.

Your bishops, deeply feeling the need which the Church has of more ministers, from a solemn sense of duty request our clergy to present the subject before their respective congregations, exhorting parents and others to give the children under their care such religious education as may lead their thoughts to the Christian ministry, and prepare their minds for its due exercise, and to call upon those who have piety and talents, which are suitable to a right exercise of the sacred office, to consider, with all seriousness and prayer, whether they are not called of God to labor in this work.

The report on the state of our churches, which we have received from the House of Clerical and Lay Deputies is highly gratifying, and calls for our united thankfulness and praise. Throughout the United States, and especially in the western parts of our country, the number of our clergy and of our churches, and the calls for our ministrations are rapidly increasing.

The advanced age and other infirmities of the bishop of the Eastern Diocese, has induced the Convention of Massachusetts, according to the canon for such case provided, to elect one to assist him during his life, and to succeed him in that state after his decease. The Rev. Alonzo Potter, D. D., was almost unanimously elected; and it is hoped, that after his return from Europe, which is soon expected, he will accept the appointment.

Among this large body of people composing the present Convention, assembled as they are from all parts of the United States, with, as we may suppose, various opinions and conflicting interests, their deliberations on these and many other subjects, have uniformly been conducted with such harmony, peace, and love, as to be a striking and very affecting proof that the Spirit of God has been with us; and it should cause us to bow before him with thankful adoration.

If, in this present address, we again direct your attention to some things which have been noticed in our former letters, let it be remembered that we need line upon line, and that the religious instruction which is most profitable, consists not so much in curious speculations, or the invention of new things, as in the repetition of old and important truths, and in urging again and again those doctrines of Christ and duties of religion, which are the most essential, and the most fatally neglected.

In whatever concerns the order and worship of our Church, and the points wherein we are chiefly distinguished from other denominations of Christians, we ever deem it highly important that you should be well instructed and firmly established. But in our former letters we have so repeatedly addressed you on these points, and in the most of the addresses, and charges, and pastoral letters, which have been made public in our respective dioceses, we have so often and so fully discoursed on these distinctive principles, that we shall at present suppose that you have less need of instruction in them.

The great object of our ministry, and of all the institutions of our holy religion, is the salvation of men through faith in Jesus Christ, and obedience to the precepts of his Gospel. The chief obstacle to our success is the unwillingness of "the natural man to receive the things of the Divine Spirit;" or, "an evil heart of unbelief in departing from the living God." It has been a common thing in every age, for good men to complain of the wickedness of that in which they lived; and in every age has there been abundant reason for such complaint. In no other age, perhaps, has infidelity and irreligion been more generally and openly avowed in Christian countries than at the present time. But we have the promise that "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." The fulfilment of this promise is manifest in the signs of the present time; in the increase of religious knowledge and love of Christ; in the decline of bigotry and of persecution; in the extensive circulation of the holy Scriptures; in the vast increase and right application of missionary zeal; and especially in the Protestant Episcopal Church, in an awakened and growing love of evangelical truth. The fulfilment of that promise do we happily experience in the blessing of God upon the means we use, and in the present prosperity of our churches. In regard to externals, certainly the Lord has done great things for us, and much reason have we to thank him, and take courage.

But our thankfulness for his goodness has not, we may well fear, been sufficiently shown, even with our lips; and still less is it seen in our lives. A part only has been done of what the Lord has put it in our power to do, in extending the borders of the Redeemer's kingdom, and promoting true religion. This is evident, not only in the prevalence of vice and irreligion, but in the scantiness of the funds of our domestic and foreign missions, in many unanswered calls for our ministrations; in the faithless neglect of the means of grace, and in the want of a holy zeal, and more general and united efforts, in striving together for the faith of the Gospel. Though every good and perfect gift is of Him, "from whom all holy desires, good counsels, and just works do proceed," we are not authorized to expect his favor and blessing but in proportion to our own efforts to obtain his grace and to do his will. We must plant, and we must water not the less, but the rather, because that God only gives the increase. As infidelity waxes bold, let the Christian warrior awake to righteousness, and put on the whole armor of God.

What is first necessary, and the most essential to the promotion of religion, and to the increase of our Church, and of every thing truly good, is a sound faith in the doctrines of Christ and in the truths revealed in the word of God. What is our natural fallen state, and what the redemption wrought by the Lord Jesus Christ, should be clearly and faithfully taught, cordially received, and well understood. To man, in his natural state of alienation from God, the Gospel brings the good tidings of salvation, revealing that greatest of wonders, how God can be just in justifying those who believe in Christ. If we would be saved in him, and by enlarging the borders of his kingdom, and extending the means of grace, promote the salvation of others, we must build on this only sure foundation. It is of high importance that we have right views of the character of the Saviour, "as the Lord our righteousness," even the "one Lord Jesus Christ, by whom are all things, and we by him;" who "for us men, and for our salvation, came down from heaven, and was made man," that he might "put away sin by the sacrifice of himself." By him, as the Word or Son of God, was the world made; by him it has been redeemed, and by him shall finally be judged in righteousness. And it is by faith in him, and the doctrines of his cross, that we may hope to obtain that salvation which is of God, and inherit immortal blessedness. These momentous truths, which the Scriptures fully reveal, and which are clearly expressed in the articles and homilies, and other standards of our Church, the ministers of Christ are commissioned and sent to teach; and they who would be saved in him should so receive them, as with the heart to believe unto righteousness. To some, indeed, they "are a stumblingblock, and to others, foolishness;" but to those who rightly view them, they are "the power of God unto salvation."

The minister of Christ goes forth with his commission in his hand, and may not go beyond the word of the Lord his God to say less or more. And to him should the people hearken, as did Cornelius and his friends to Peter, when they said, "We are all here present before God, to hear all things which are commanded thee of God." As the one is bound to declare, so are the others to receive "all the counsel of God." The preacher is not allowed to prophesy smooth things, nor to accommodate his doctrine to the wisdom or to the desires of men; his business being not to please, but to save them, he must teach that which humbles the sinner, exalts the Saviour, and gives all glory to God. The Gospel preacher should imitate the faithful physician, who regards not so much the taste of his patients as the nature of their disease, and prescribes that which will restore them to health, rather than what will give them immediate pleasure. Every congregation of God's people should be aware that when the preacher's words are most delightful to their ears, he may be departing from his duty, and unfaithful to their souls.

There is danger, from the infirmity of our natures, of being too much influenced by a dislike to some doctrines or tenets, or by a partiality for others, and of giving, by forced construction, to passages of the Scriptures the sense which we prefer, rather than that which the Divine Spirit intended. It is natural, and not uncommon, with serious and well-meaning Christians, to cite chiefly the texts which seem best to agree with their own views; to confirm their favorite creed, or the distinctive principles of their own sect or denomination; to urge them much, and dwell upon them, while they neglect, or more seldom refer to such passages as seem to be less favorable to their own sentiments. We should be aware of this weakness and of the evils which it produces, being ever ready and desirous to teach and to hear the truth, and the whole truth, as it is in Jesus Christ, though it may not be according to our own wisdom. Every thing which the Scriptures make essential, whether of faith or of works,—of doctrines or of duties, let us cordially receive. Some Christians prefer to hear chiefly of the doctrines, while others prefer the precepts of the Gospel. To please some, the preacher must dwell most upon what the Lord has done to save them, while others desire chiefly to hear what they must *do* to be saved. One is delighted with reasoning in sermons; another with declamation. Some think it most profitable to dwell on the terrors of the law, while others are satisfied with nothing but the invitations of the Gospel. Let it be remembered that the faithful preacher must give to all their portion of meat; he must keep back nothing which "is profitable for doctrine, for reproof, for correction, or for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." He must not be partial in dispensing the word, lest some part of his flock should be sent empty away. And whatever God's minister is commissioned to teach, let his people devoutly and gladly hear.

The great subject of our preaching is to be "repentance towards God, and faith towards the Lord Jesus Christ." The morality we teach must be Christian morals. We can build on no other foundation than on him, "who of God, is made unto us wisdom, and righteousness, and sanctification, and redemption." We would not that the preaching on moral duties should be underrated: but without that faith which reneweth the heart, and "worketh by love," we can never do, or be, what the Gospel requires. Little good has resulted, or is likely to result, from all the fine things that have been preached on moral rectitude, as unconnected with faith in Christ, and Christian love. What is called natural religion is too obscure to bring life and immortality to light. It is the grace of God bringing salvation in Jesus Christ which renews the heart in hope and love, and constrains men to "deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world." It is the mighty power of the Holy Ghost accompanying the preaching of Jesus Christ and him crucified, which alone can make men wise unto salvation; which can show "how man can be just with God," and how God can be just in justifying those who have transgressed his laws; how they who have been dead in trespasses and sins may be pardoned, and accepted and rewarded, as righteous in the sight of God. There is nothing devised by the wisdom of man which can authorize those who are concluded under sin, to raise their eyes in hope to a reconciled God. No human comforter can pour the balm of forgiveness into the wounds which sin has inflicted, disarm death of its sting, the grave of its victory, and give songs of joy amidst the heaviness of sorrow.

Permit us, then, to repeat and to urge upon your devout consideration, that preaching Christ is the great instrumentality appointed of God, for diffusing the knowledge of eternal life, and renewing the heart with a lively faith and holy affections. We know from experience, and as matter of fact, that it has this effect. Preachers who in some things differ one from another,—they indeed who in other respects are faulty and erroneous, if they preach the doctrines of the cross,—if they exhibit the Saviour in his true character, and the scriptural doctrine of justification through faith in him, their preaching is in fact successful in converting souls to God; it is made, through divine grace, instrumental in renewing the heart by faith, and bringing forth the fruit of good living. Though some should "preach Christ of contention, not sincerely," God may overrule it to the effecting of some good; and we may well, even in such case, rejoice with an apostle, that Christ *is preached*;—that he is made known to man in his true character of Prophet, Priest, and King, and that men do in fact submit to the righteousness of God. But be it carefully remembered, that the less these true doctrines of the cross are mixed with error in other points, the better will be the effect. From any material error we humbly trust and may well believe, that the doctrine and worship, the order and discipline of our Church are free; and that if we adhere to our own standards, and are as zealous and faithful as others, none will be more successful.

The belief, we know, has extensively prevailed that we, as a denomination, have not been so decided and faithful as others in teaching and receiving the doctrines of Christ;—that in practice we have deviated from our own articles and homilies. However unfounded we may think this belief to be, it evidently renders it more necessary for us to be explicit, decided, and consistent in regard to those doctrines of grace which are certainly and most fully in our standards maintained.

Let it also be remembered, that "charity endureth all things;" and that when falsely accused, she is "not easily provoked." Far from being provoked when thus accused, let us not be hasty in ascribing it to *prejudice* even; but reflect rather whether there may not have been in times past some ground for such opinion respecting us. When accused of error, it is more safe and more profitable to examine than to justify ourselves. When falsely accused, the best manner of defence is the letting our conduct show the mistake of those who speak against us. The propensity of our fallen nature to notice and to magnify the faults of others, while we are blind to our own, we should also be aware of. As it is the duty of individuals to consider their own faults, rather than their neighbors'; so is it of sects and denominations. Christian charity "rejoiceth not in iniquity, but in the truth:" she is more ready and disposed to notice and to praise what is good in other Christians, than to expose their errors, or to censure their faults:—she believeth and she hopeth all things, which are most favorable to their good motives and Christian character. Our clashing opinions and differing views of religious subjects, as also the censures and the opposition which we meet with from others, are, like afflictions, trials of our faith, and patience and charity. Unreasonable opposition, and censures most unmerited, did our Saviour endure with patience and compassion, and the best of his disciples must expect the like. It is enough for the disciple to be as his Master. Had we no trials of this sort, how could we know, or the world know, that the spirit which was in Christ, is also in us? How without such trials, can we honor our profession, in the exercise of Christian graces?

(*To be continued.*)

From the Young Churchman's Guide.

OF THE ELEMENTS USED IN THE LORD'S SUPPER.

1. These elements, before they are set apart and consecrated for this particular purpose, are simple *bread* and *wine*. But after they are consecrated, agreeably to the institution of Christ, they become the emblems and symbols of his body and blood, in which he is sacramentally and spiritually present, refreshing and invigorating the soul of the partaker, as ordinary food would nourish and support the body.

2. It is not necessary to inquire why these particular elements were appointed by the Saviour, for perpetual use in this sacrament. It was not merely because they were then before him on the table, and therefore more conveniently obtained than other elements; but probably because they are the most simple, wholesome, and common articles in use, at all times and in all places.

3. Bread, under some mode of preparation, constitutes an essential portion of the food of every nation. Wine is also the product of almost every country; and is placed through the medium of commerce, within the reach of all Christian churches; and wine is generally represented in the Scriptures, as a refreshing, cheering, and exhilarating beverage.

4. Hence it is easy to conceive, why these common and simple elements were selected by the Saviour, and instituted by him, as the appropriate outward signs of the inward and spiritual grace, imparted to the soul of the believer in this sacrament.

THE DESIGN OF THE LORD'S SUPPER.

1. From the account already given of the institution of this sacrament, we perceive its main design. It is one of the signs and seals of the covenant of mercy—a perpetual communion between Jesus Christ and his followers, and a bond of union to his visible Church on earth—and a solemn ordinance, by which his atoning sacrifice is commemorated.

2. It is a representation, to the outward senses, of the great and fundamental truth, that the only Son of God became man, and died for our sins. It teaches by significant signs and emblems, those doctrines which the preaching of the Gospel brings before us expressly in words; and it is to keep us in lively remembrance of the solemn truth of the second and final coming of Christ:—"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

ON JUDGING JUSTLY.

A perfectly just and sound mind is a rare and invaluable gift. But it is still much more unusual to see a mind unbiassed in all its actions. God has given this soundness of mind but to few; a very small number of those few escape the bias of some predilection, perhaps habitually operating; and none are at all times and perfectly free. I once saw this subject forcibly illustrated. A watchmaker told me that a gentleman had put an excellent watch into his hands that went irregularly. It was as perfect a piece of work as was ever made. He took it to pieces and put it together again twenty times. No manner of defect was discovered, yet the watch went tolerably. At last it struck him that possibly the balance wheel might have been near a magnet. On applying a needle to it he found his suspicions true. Here was all the mischief. The steel works in the other parts of the watch went as well as possible with a new wheel. If the soundest mind be magnetized by any predilection, it must act irregularly.—*Cecil.*

SCHOOL NOTICE.—Miss Angelica Gilbert and Miss Edwards recommence their Boarding school at New Haven on the first of October next. And to those who are seeking information of schools at this time, it may be acceptable to learn that they have been engaged in teaching young ladies now more than twelve years, and, with the aid of two assistants, carry their pupils through the lower as well as higher branches of English education. That those who study Natural Philosophy and Chimistry, have *here* also the advantage of attending the College Lectures on these sciences, at a small additional expense: that the masters in French and Drawing are those employed by the Faculty. Dancing is taught by a French Lady: Music, vocal and instrumental by Miss Gilbert. Their establishment accommodates very commodiously about thirty boarders.

Reference may be had to Parents and Guardians of their scholars from several distant as well as near States, and, by permission, to a few friends well known to the community: among the former especially to the Rev. Dr. Hawks, Caleb C. Woodhull, Leonard Kip, President Duer and William Cairnes, jun., Esqrs., *New York*; Jacob LeRoy of LeRoy, *Genesee*; Erastus Sparrow, Esq., *Buffalo*; A. B. Spooner of *Petersburg*, Virginia; James H. Southall of *Halifax*, N. C.; James Sandford, Esq., *Mobile*; Hon. Gustavus Swan of *Columbus*, Ohio; Reuben Booth, Esq., of *Danbury*, Conn.; and among the latter to Gov. Marcy and Jesse Buel Esq., of Albany; as well as to the Rev. Dr. Croswell and Professor Silliman, New Haven. sep8 5t.

WANTS A SITUATION AS TEACHER.—A young gentleman who can furnish satisfactory testimonials with regard to his moral deportment, and qualifications as a teacher of Youth, is desirous of obtaining a school somewhere in the North. He is at present engaged in Virginia; but being a native of the North, would greatly prefer to live there. He is prepared to teach the Latin and Greek languages; also the various branches of English usually taught in the best schools.—Any person desirous of procuring his services, will please notify him of it immediately. A letter directed to A. B., Staunton, Augusta co., Virginia, will be promptly and punctually answered sept 6 6t

ENGLISH BOOKS, constantly on hand and for sale at the Episcopal Depository, 142 Fulton street.
Patrick, Lowth, and Whitby's Commentaries, 5 vols, 4to
Bishop Sherlock's Works.
Jeremy Taylor's do.
Bishop Hopkins' do.
Vicesimus, Knox do.
Bingham's Christian Antiquities.
Hooker's Works.
Leighton's do.
Waterland's do.
And all the approved Theological Books for sale at the lowest prices, address, Sherman & Trevett.

NEW BOOKS just received at the Depository, 142 Fulton street.
Dr. Coit's Edition of Townsend's Bible, complete in 2 royal 8vo vols.
The attention of the clergy and students is particularly invited to this work.
Memoirs of Mrs. Hawkes, late of Islington, including extracts from Sermons, Letters, &c., of the late Rev. Richard Cecil, by Catharine Cecil.
Home Education, by the author of the Natural History of Enthusiasm, &c., &c. Sherman & Trevett.

FORREST AND MULLIGAN'S COLLEGIATE SCHOOL, 115 Franklin street, will be re-opened after the vacation, on Monday, September 3d.
The following gentlemen are engaged as instructers in the different departments:—
Professor Mulligan, Latin and Greek languages.
" J. Guillet, French Language and Literature.
" R. Garbaya, Spanish Language.
" Adrain, LL. D. Geometry and Nat. Philosophy.
J. F. Macully, Arithmetic, Algebra, Mensuration, &c.
Wm. Forrest, Mathematics, Geography, History &c.
John Sandels, Latin and Greek.
R. J. Harvey, A. M., Elocution.
Goold Brown, A. M., English Grammar
James McElligott, Rhetoric.
William Jones, Writing.
John W. Mastin, Drawing.
William Edwards, Book-keeping.
E. W. Morse, Mental Arithmetic, Geography &c. in the Preparatory Department.
Circulars containing terms, and a farther account of the school, can be obtained at the book-store of Mr. R. Carter, corner of Canal and Mercer streets. sep1.

LADIES BOARDING AND DAY SCHOOL, (93 Nineteenth street, between Eighth and Ninth Avenues.) Mrs. Green's School will reopen for the reception of pupils the first Monday in September. In returning acknowledgments to the kind friends and patrons of her establishment, Mrs. Green takes leave to inform them she has made arrangements for a limited number of boarders, (not to exceed eight) her desire being to have them under her own immediate superintendence, and by unremitting attention to their morals and manners, as well as their comfort and health, to secure the approbation of those parents who may entrust her with a responsibility so important. For particulars as to the course of studies, terms &c., application to be made at the establishment from seven to nine in the forenoon, and four to six in the afternoon. The term for dancing will commence about the middle of October, the evenings of attendance and time shall be specified previously.

REFERENCES.

Clement Moore, LL. D. Chelsea; Professor Turner, D. D. Seminary, Chelsea; Jos. L. Sheffield, Esq., New Haven; D. A. Cushman, Esq. Chelsea; Rev. Chas. Stewart, M. A. U. S. N. Hudson st.; Rev. William Morris, M. A., Williamsburgh; George Coggill, Esq., Chelsea; R. A. Ludlow, Esq., Chelsea.
N. B. No charge made for vacations. sept1 3w.

SELECT SCHOOL FOR BOYS.—The Fall Term of the Rev H Adam's Select school, for twelve boys, in Kingston, Ulster county, N Y, will commence September 1 1838. There are four vacancies. aug8

MISS JUNE'S BOARDING SCHOOL FOR YOUNG LADIES, Whiteplains, Westchester, county, N. Y. Terms.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter,	$12
Drawing and Painting,	5
Chinese an Poonah Painting, per course of lessons,	6
French,	5
Spanish,	5

Each pupil furnishes her bed, bedding, and towels.
The year is divided into two terms, commencing on the first Monday of May and November.
References.—Rev. R. W. Harris, Minott Mitchell Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Balwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Traman Smith, 8 Cedar street, New York. April 17, 6m

FOR THE POOR.—A sermon on forms of prayer delivered in the Mission Church of the Holy Evangelists, Sunday, April 29, 1838, by Rev E B Kellogg, minister of the Church. Published by request of the Committee of Superintendence, for the benefit of the poor, and for sale at the Prot. Epis. Press, 142 Fulton street. aug4 tf

VALUABLE THEOLOGICAL WORKS.—*Patrick, Lowth, Whitby, and Lowman, on the Bible.* A critical commentary and paraphrase on the Old and New Testaments and Apocrapha, by Patrick, Lowth, Arnald, Whitby, and Lowman, a new edition, in 6 vols. royal, 4to. London.
Also a complete assortment of the writings of Rev John A. Clark, each work may be had by itself—or complete sets can be furnished.
Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.
This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."
The Press (142 Fulton street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued. August 12.

EDUCATION.—A well educated young English lady is desirous of a situation as Governess, in a private family within the city or country, or would undertake instruction in a school. Her references are to the following gentlemen, to whom she brings letters.
Rev. T. H. Taylor, Rev. J. McVickar, John Duer, Esq., George Barclay, Esq.
Any communication addressed C. M. R. care of Prot. Epis. Press, 142 Fulton-street, will receive attention. Oct 8 3t

MISS SAGAR AND MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, No 163 Henry street, first door below Clinton street, will be reopened on Monday, September 3. sep1 tf

MRS. GOULD begs leave to inform the public that her school at No 298 Greenwich street, will be reopened on Monday, September 3, for the reception of young ladies desirous of being instructed in all the useful and elegant branches of education. sep1 3w

NEW OCTAVO PRAYER.—The new edition of the Book of Common Prayer, in all the various styles of binding, is just received, and for sale, wholesale and retail, at the lowest prices, by Sherman & Trevett.,

ORGANS.—George Jardine, Organ Builder, (from Messrs Flight & Robson, Organ Builders, London,) 459 Broadway, corner Grand street, New York, has the pleasure to announce that the first premium of the American Institute *the Gold Medal*, was awarded to him at the late fair, for a Church Organ, accompanied also with the highest flattering testimonials of approbation from the judges appointed as to its being of the most splendid tone, and finished workmanship ever produced in New York. *The Gold Medal* was also awarded for a self-playing Church Organ, for the promotion of good psalmody in Country Churches, where Organists cannot be obtained, exhibited at this, and the previous Fair. He continues to manufacture all kinds of Church, Parlor, and self-playing Church Organs, of equal quality. Organs repaired and tuned. Superior Metal and Wood pipes, and every article connected with the Organ at equitable prices. aug18 1pmfor 5m.

LATE ARRIVALS FROM ENGLAND.—Sermons to a Country Congregation. By Augustus William Hare, A M. late fellow of New College, and rector of Alton Barnes. Third edition. 2 vols. London. Just received and for sale at the Gregory Building, 142 Fulton street, by aug25 Sherman & Trevett.

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*
Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes
Vol. II. contains Bishop Sumner on Apostolical Preaching and on Ministerial Duty, with preface and notes.
Vol. III. contains the Apology for the Church of England, and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.
Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.
Vol. V. contains Bishop Gibson's Three Pastoral Letters; Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs and notes.
Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.
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